

A  
Dying PASTOR's  
L E G A C Y  
T O  
His P E O P L E.

B E I N G

A Collection of *Divine and Moral Sentences*, taken from a Multitude of SERMONS preach'd among them; and design'd for their Establishment in the Truths of the *Gospel*; and for their Furtherance in Grace, Holiness, and Comfort: Prepared for this Time of great Declension from the Truth, and Decay of the Power of Godliness.

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By the Revd. Mr. *W. NOTCUTT*.

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2 PET. i. 12, 13, 14, 15.

*I will not be negligent to put you always in Remembrance of these Things; though ye know them, and be established in the present Truth; yea, I think it meet, as long as I am in this Tabernacle, to stir you up, by putting you in Remembrance: knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover, I will endeavour, that you may be able, after my Decease, to have these Things always in Remembrance.*

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L O N D O N :

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T O T H E

*Dear* FLOCK of GOD,

Of which I have had the Oversight,  
for many Years.

D E A R S O U L S,

**W**HOM I long for in the Lord :  
I, your Pastor, being come to advanced Age, and having, for some Time past, perceived a sensible Decay of my Nature ; and being admonished thereby, that I must shortly put off this my Tabernacle : I have been very thoughtful, what I might now do, to preserve the Purity of the Gospel with you ; when I am gone, and shall speak to you no more. I could think of no better Method ; than to collect, for your Use, divine Sentences out of the great Multitude of Sermons, which you have heard from my Mouth. Which Collections may contain much of what you are to believe and practise, in order to the Glory of God ;

*the Credit of your Profession, your own Edification, Comfort, and Salvation. That when my Mouth is stopp'd; you may have these Things always in your Remembrance; and may hold fast that which you have received, that no Man take your Crown. If I have entertain'd a godly Jealousy, of any of you, lest your Minds should be turned from the Simplicity of the Gospel: That Fear can do you no Harm, [tho' it may prove groundless] while it has put me upon fervent Prayer for you; and to make use of this Method for your Establishment, in the Doctrines of the Gospel. Your stedfast Adherence to the Truths, as you have been taught, by many faithful Pastors, is the Way to have the God of Truth to stand by you. I am well satisfied, that some of you have drank the Old Wine, of Gospel-Doctrines; and therefore cannot straitway desire new: because you know the Old is better. And having been fed with the finest of the Wheat, you cannot feed upon the Chaff of new-found Notions: For, what is the Chaff to the Wheat, saith the Lord? God has given some of you a spiritual Discerning: You know the Difference between enticing Words of Man's Wisdom, and the Demonstration of the Spirit, and of Power.*

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## DEDICATION.

er. *As long as you have the Savour and Relish of the Word, you are not so much in Danger to be satisfied with the Garnish of the Dish, instead of substantial Food. O may your Hearts, as well as your Heads, be sound in God's Statutes, that you may not be ashamed. May your Behaviour, in all Things, be such as may stop the Mouths of Gainsayers; and effectually convince the Prejudiced, that the Doctrines of free Grace, have no Tendency to Licentiousness; but to lead Men to a Life of Holiness and sincere Obedience. The Grace of God, which bringeth Salvation, teacheth us, that denying Ungodliness, and worldly Lusts, we should live, soberly, righteously, and godly, in this present evil World.*

*The Christian Religion is entirely calculated to humble fallen, proud Man; and to lay him just as low, in his own Opinion, as he has laid himself by Sin: And to exalt the free Grace of God, in Man's Salvation: for, it is by Grace we are saved, from the Beginning to the End. But the modern pretended Religion of Nature is calculated by Men of corrupt Minds, to depreciate the Doctrines of free Grace; and to exalt the Creature, and the Power, and Will of*

*fallen Man. And the natural Man more readily admires, and falls in with those Principles, that make him his own Saviour, either in Whole, or in Part: for, tho' Man is ruined by the Fall; and is become poor, and wretched, and miserable, and blind, and naked, and condemned, deformed, and unboly, foolish, and beside himself; yet he is a proud Creature: And it was deceitful Sin that made him so. He thinks himself to be something, when he is nothing. But he must become a Fool, that he may be wise to Salvation; and must be nothing in his own Esteem; that God, and Christ, and Grace, may be all in all, in his eternal Salvation.*

*I have endeavour'd to represent to you pure Christian Religion, by Practice and Example; as well as by Doctrine and Precept; that I might be able to say, as the holy Apostle Paul did; That which ye have heard, and learned, and seen in me, do. And, as I have lived; so now I die by the Doctrines that I have preached to you. And, if I had an hundred Years more to minister among you, I would preach the same Things that I have made the Subjects of my Discourses to you; these many Years.*

*I have*

*I have made Jesus Christ the End of my Ministry, and of my Life. I have not shunn'd to declare the whole Counsel of God. I have preach'd the free and effectual Grace of God, in Regeneration, and Conversion; and the Doctrine of free Justification of Sinners, thro' the Righteousness of Jesus Christ, by Faith alone.*

*I have also shewn you the Necessity of Holiness, and good Works. You have known my Doctrine, and Manner of Life. Now, I beseech you, by our Lord Jesus Christ, and by our gathering together unto him, that you continue in the Things that you have heard, and hold fast the Truth as it is in Jesus. Stand fast in one Spirit, striving together for the Faith of the Gospel; not with carnal Contention, but with Love, and the Spirit of Meekness: Labouring to promote Piety; not Party: And to make the Image of Christ, and not our own, the Motive of Love one to another.*

*Let it be observed, once for all, that the Sentences, which you will find in this Book, were not design'd to have any Connection, and Dependance one upon another: but you are to take them as short Hints,*  
*and*



*and Memorandums of what you have heard and known before; and in which, I hope, many of you are well established. Where new Matter begins, I have set a new Number, with Figures, in the Margin. And each Sentence is disposed of, under such Letter of the Alphabet, as one or other Word might direct unto.*

*And now, Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance, among them that are sanctified, thro' Faith in our Lord Jesus Christ; who, with the Father, and the Eternal Spirit, is one God over all, blessed for ever: To three equal Persons in one only living and true God, be equal Honour and Glory everlasting. Amen.*

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A

Dying PASTOR's

L E G A C Y

T O

His PEOPLE.

A.

1. **N**othing can recommend us to the Acceptance of God, but the Righteousness of *Jesus Christ*, our Surety; and nothing brings a Soul to actual Interest in *Jesus Christ*, and his Righteousness, but Faith alone.

2. Mercies and Afflictions (or merciful and afflictive) is no good Distinction; for sanctified Afflictions are to be reckoned among our choicest Mercies; but we should say, Providences favourable, and afflictive.

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3. There

2 A.  
3. There are two dangerous Rocks, to be carefully avoided by *Christians*, in their steering towards Heaven: The *Antinomian* Rock on one Hand, and the *Arminian* Rock on the other. These are both dangerous, and many have split upon them; and some that have carefully avoided the one, have been dash'd on the other. The *Christians* Course lies between them, and keeping there, he shall sail safe.

4. There are two sorts of *Antinomians*, those that are so in Profession, and those that are so in Practice. There are a thousand of the latter to one of the former, therefore they are like to do the more mischief; as Example, commonly, prevails more than Precept.

5. A professed *Antinomian*, is one that does not own the holy Law of God, as a Rule of Life, to Believers.

6. The practical *Antinomian*, is any one that lives a licentious Life, under the Christian Name, and common Profession. This is unworthy of the Christian Name; tho' the moral Law is not a Covenant of Life, to seek Salvation, for Obedience to its Precepts; yet it is a Rule of Life (or a Rule of Duty) to all Believers, as well as others.

7. Tho' it is said in Scripture, that the Law is not for a righteous Man; but for the lawless and disobedient; yet that's meant of the Sanction, or Penalty of the Law; that was annex'd to deter Men from Sin; but the

the Precept of the Law was for good Men, as well as for wicked Men.

8. An *Arminian* ascribes that to the Creature, which is due alone to the Creator, God blessed for ever. They sacrifice to their own Net, and burn Incense to their own Dragg; they ascribe that to their own Will and Power, which lies solely in the Sovereign Will, and Almighty Power of God.

9. *Arminians* act something like *Simon Magus*, they would bring their Money and their Price, for a Share in heavenly Things, rather than be beholden to free Grace, and to accept of eternal Life as a free Gift; but *Christ* and his Benefits must be bought without Money and without Price; for nothing can be brought of equal Value with them: Therefore it is well for the sinful Children of *Adam*, that *Jesus Christ*, and his Righteousness, and Faith, and Repentance, and Holiness are all a free Gift.

10. Wicked Men work themselves by degrees, into Atheistical Principles, by wicked Practices: He that allows himself in Sin is an *Atheist*, for an *Atheist* is one that lives without God in the World.

Some wicked Men chuse the Principles of *Atheism*, because they are not willing to be under the Obligations of Reason, Religion and Conscience.

Wickedness produces *Atheism*, and *Atheism* confirms Men in Wickedness: The Fool

hath said in his Heart, there is no God ; then it follows they are corrupt, they have done abominable Things, there is none that doth good.

11. Men are *Atheists* in Practice, before they are *Atheists* in Principle and Profession. There are a thousand practical *Atheists* to one profess'd *Atheist*.

12. There is no *Atheism* but what is affected, and none affect to be *Atheists*, but those that desire to live a licentious Life : There are no *Atheists* among *Heatbens* and *Pagans*, nor among true *Christians* ; but this Sin lies among some that bear the Christian Name, but are Strangers to the divine Nature. There is not one *Atheist* in Hell, the Devils believe and tremble.

13. Sound Knowledge with warm Affections in Religion, are very useful ; but Affections without Understanding, is like the Owl flying in the Day-time ; it has Wings to fly, but wants Sight to guide itself.

14. Afflictions of the People of God, are better than the Prosperity of the Wicked : There is a gracious Promise of God, to reconcile his People to Afflictions, *Gen. xxxii. 12, Verily I will do thee good.*

And then Afflictions work for Good, when they humble the Soul for Sin, and make it more bitter ; and when they endear the Word of God, and when they quicken to Prayer, and when the Soul is disposed to attend

attend to the Word of God, with more Humility, Care and Seriousness; and to make better Improvement of precious Time, and to make haste to finish their Work, and to prepare for their Latter-end.

15. *Adam* and all his Posterity were consider'd in the Eye of the Law, as one Person; not merely as he was the natural Father of all Men, but as he was their Covenant-head and publick Representative, whereby the Guilt of his Disobedience became theirs, who descended from him by ordinary Generation; or was charged on them, as well as on him; and thus they sinned in him, and fell with him in his first Transgression. None would suffer the Punishment of Sin in natural Death, who had committed no actual Sin, if they were not guilty of *Adam's* first Sin: This is the Case of Infants that die in their Infancy; they undergo the Punishment of Sin in natural Death, tho' they had not been guilty of any actual Transgression.

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16. **T**HOO' we should not satisfy ourselves with bodily Exercises alone; but should serve God with our Spirit, or Souls; yet we should present our Bodies a living Sacrifice



crifice to God ; for we should glorify God in our Body, and in our Spirit, which are God's.

17. That Man can never believe, who does Things contrary to what he professes to believe, if he allows of what he does, for he is self-condemned.

18. By the Blood of *Jesus Christ*, which was the Price of our Redemption, and which cleanseth from all Sin ; we are to understand the Suretiship---Righteousness of *Christ*, consisting of his Obedience and Righteousness in Life and Death, or the Active and Passive Obedience of *Jesus Christ*, as our Surety, in our Room and Stead.

19. *Christians* should not walk blindfold, but keep one Eye upon their Rule, that is, the Word of God ; and the other Eye upon their Example, the Lord *Jesus Christ* ; and upon faithful Ministers and Saints, as far as they follow the Lord *Jesus Christ*.

20. Some have said, that one Drop of the precious Blood of *Jesus Christ*, was of sufficient Value to redeem ten Thousand Worlds. It is a very unwary, and an unscriptural Expression, nothing short of the Whole of the Life and Death of *Jesus Christ* could redeem the lost World of the human Race : Nothing short of the Whole of *Christ's* Blood, as our Surety, can take away the Guilt of one Sin : The whole of *Christ's* Active and  
Passive



Passive Obedience, go to make up his justifying Righteousness.

21. He knows most to Purpose, who lives best, or as becometh the Gospel of *Christ*; for that Knowledge that does not lead to Christian Practice, is of little Value: If ye know these Things, happy are ye if ye do them.

22. Some in the Family of God are little Children, or new born Babes in *Christ*; but being born of God, they are as much of the Family of God, as those that are strong in Faith; and thro' *Jesus Christ* have as much Right to the Children's Bread, and to the Blessings of the Promises, as those that are strong in Faith; for it is not the Measure, or Degree of Faith, but the Truth of Faith that brings the Soul to actual Interest in *Christ* and his Redemption; and to the Covenant of Grace, and its great and precious Promises. Moreover, the least in the Family of God, the weakest Believers in *Christ* have their Sins forgiven them, as well as those that are strong in Faith, *1 John, ii. 12, I write to you, little Children, because your Sins are forgiven you for his Name's Sake.*

23. The Recovery of Back-sliders, is called Conversion; when thou art converted strengthen thy Brethren.

24. Believers become righteous before God, the same Way that *Jesus Christ* became Sin for us, that is by Imputation:

Our Sins were imputed to him, that his Righteousness might be imputed to us. He was made sin for us, who (himself) knew no Sin, that we might be made the Righteousness of God in him.

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## C.

25. **C**harity (that is, Love of one Man to another) covers a multitude of Sins, not from the Eye of God, but from the Eye of Man: It does not cover them, as *Christ's* Righteousness does; but as it teaches and disposes Men to put the best Construction upon the Words and Actions of others, that they will possibly bear; and Love hides many Faults from the Knowledge of others, but want of Love spies Faults, and magnifies them.

26. He that hath no Command of himself is not fit to govern others.

27. He is no true *Christian*, that is not careful to have and maintain a Conscience void of Offence, both towards God, and towards Men.

28. Some *Christians* would bring the holy Law of God into a shameful Composition; that is, they bring sincere, tho' imperfect Obedience to satisfy the Law, instead of perfect Obedience; but the Law of God will be  
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satisfied with nothing but that which is sincere and perfect too. Nothing but the perfect Obedience of *Jesus Christ* our Surety, can satisfy the Justice and Law of God for our Transgressions: As *Jesus Christ* has magnified the Law, and made it honourable by his perfect Obedience, in Life and Death, in our Room and Stead; so Believers in *Christ* magnify the Law and make it honourable, when they bring to it the spotless Righteousness of *Christ* our Surety, and trust in it, and depend upon it, for Justification and Salvation.

29. Conversion does not consist only in Reformation, and ceasing from former Acts of Sin, but in learning to do well; they that live in Sin are no true Converts, for Conversion is turning from Sin to God, and to the Practice of Godliness, out of Choice, and with Love and Delight.

30. There is a great Difference between Regeneration and Conversion; even as the Cause and the Effect differ: In the great Work of Regeneration, the Soul is wholly passive; this is intirely the Lord's doing without us; therefore it is called new Creation, but in Conversion the Soul is active, tho' therein it is acted by the Spirit of God; Turn thou me and I shall be turned: Regeneration is bringing the Soul from Death to Spiritual Life, but Conversion is the Act and Exercise of that Life; Regeneration is making the Tree good, Conversion is bringing  
 B 5 forth

forth good Fruit; Regeneration is the coming of God to the Soul; Conversion is the Soul's coming to God: In Regeneration God gives himself to the Soul; in Conversion the Soul gives itself to God; in Regeneration God renews and sanctifies the Will; in Conversion the Will consents to God's Terms of Salvation; Regeneration is a Change of the State; Conversion is the Change of the Life; in Regeneration, the Habits of Grace are implanted in the Soul; in Conversion, Grace is drawn out to Exercise; Regeneration is an instantaneous Work, but Conversion is a Work of Time (or a progressive Work.)

Regeneration is cleansing the Fountain of the Heart; Conversion is cleansing the Streams of the Life and Actions; Regeneration is taking away the Reign of Sin; Conversion is breaking off from the Practice of Sin; Regeneration is restoring the Image of God on the Soul, consisting of Righteousness and true Holiness; Conversion is a careful Endeavour to live soberly, righteously, and godly, in this present evil World; Regeneration is renewing and sanctifying the Conscience; Conversion is a sincere Endeavour to have a Conscience void of Offence, both towards God and towards Men; Regeneration is God's making the Heart sincere and sound in his Statutes; Conversion is the Soul's Care, in Simplicity and godly Sincerity to have the Conversation in this Life.

31. None ought to be admitted Church-Members, but such as are Children of God, by Adoption and Faith in *Jesus Christ*, such as are born from Heaven, such as repent of Sin, and hate every false Way; and those that submit to the Righteousness of *Christ*, and walk according to the Gospel; for those that are allow'd of God to be Members of the Gospel-Church, are called Saints (Saints by Trade, or Calling) and they are also called faithful Brethren (or Brethren in the Faith.) They have no Right to the Children's Bread, who are not Children of God by Adoption. Those who have no Eye of Faith to look to *Jesus Christ* for Salvation; those who have no Hand of Faith to receive him; those who have no sincere Love to *Jesus Christ*, and those who do not hate all known Sin, or hate every false Way; these cannot discern the Lord's Body; these cannot look upon him whom they have pierced and mourn; they cannot hunger and thirst for God, and for *Christ* and Grace; these are not hearty Friends of *Christ*, and therefore are not invited to come to the Ordinance of the Lord's Supper, as the Friends of *Christ* are: Eat O Friends.

32. The Conversation of some Professors is a direct Contradiction to their Profession; for they profess to be redeemed from this World, or to be taken out of the World, by the Grace of God in effectual Calling; yet they love and chase the Company, until

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Conversation of the Men of the World; and they conform themselves to this present evil World: They can speak as they do, and they can spend their precious Time as the Men of the World do; and they are not grieved with the sinful Conversation of the Wicked, they can bear them that are evil: Then we may conclude, that these are only bare Professors, they are no true *Christians*; they have the Name of *Christ* call'd upon them, but they have not the Nature of *Christ* in them: They are wicked Servants under the Cloak of Piety; they name the Name of *Christ*, but will not depart from Iniquity.

33. The covetous Man hath no God but his Gold; his Heart, his Thoughts, his Delights, his Desires, his chief Cares and Fears run in this Channel, he is always in Want; for he that loveth Silver, shall not be satisfied with Silver; nor he that loveth Gold with Increase: For the more they have, the more they crave.

34. They have a choice Mercy, that covet earnestly the best Gifts, Grace and the true Riches; that they may be rich towards God, and lay up Treasure in Heaven.

35. Nothing makes a Man so contemptible as Sin, and the Word of God warrants us to treat Sinners, as vile Persons; for they are viler than the Beasts that perish. The Character of a Citizen of *Sion* is, one in whose Eyes a vile Person is contemn'd, but he honours them



them that fear the Lord, whether they are poor or rich : He that professes to be a *Christian*, should be more than a Man : What do ye more than others ?

36. The Ornaments of any Church, are not the Number, nor the Riches and worldly Honours, nor natural Parts, nor Learning of its Members ; but the Glory of the Church consists in the Purity of its Doctrines, the Unity and Love of its Members, and the Success of the Gospel, and the Power of Godliness among the whole Body.

37. Our making a Covenant with God, is consenting to the Terms of the Covenant ; and God's making a Covenant with us, is his giving the Blessings of the Covenant to us ; even the sure Mercies of *David*, that is, of *Jesus Christ*, the Son of *David*.

38. God did, before the Foundation of the World, chuse some of the fallen Race of fallen *Adam*, in *Christ*, to obtain eternal Salvation, thro' Sanctification of the Spirit and Belief of the Truth ; not because God foresaw that they would repent and believe, and be holy ; for Faith and Repentance and Holiness, are not the Causes of God's chusing them, but the Fruits of his Choice : For whom he predestinated, them he also called, and whom he called effectually, them he also justified, and whom he justified, them he also glorified.

39. The new Covenant, which we call the Covenant of Grace, is not properly conditional; for then it would not be a Covenant of Grace, but of Works; for if Faith and Repentance and Sincerity, with our imperfect Obedience be the Conditions of it, then it is as much a Covenant of Works, as if perfect Obedience was requir'd; for the Blessings of the Covenant may be demanded upon performing the Conditions, tho' the Terms be never so mild: And Men merit the Benefits, even by performing of the easiest Conditions. But, Faith and Repentance are part of the Blessings of the Covenant; fallen Man cannot bring these to the Covenant, but they fetch them from the Covenant; they are the free Gift of God: Faith is so; *Eph. ii. 8. By Grace are ye saved thro' Faith, and that not of your selves, it is the Gift of God:* and Repentance is so, *Act. v. 31. Him hath God exalted at his own right Hand, a Prince and a Saviour to give Repentance:* Therefore instead of calling these things *Conditions*, it is much better to call them *necessary Means* of Salvation; or things without which no adult Person can be saved.

40. In order to be contented with your Condition; consider,

1. You have more than you deserve.
2. You have more than ever you well improv'd.

3. You

3. You never yet wanted any thing that was really necessary.

4. You have more than many of God's own dear Children.

5. You have as much as infinite Wisdom thinks best for you.

6. If you have the Grace of God, you have what is better than all the good things of this World.

7. Much of this World never goes without its Snares.

8. You have more of this World than the Lord *Jesus Christ* ever had : He had not so much as a Pillow of his own to lay his Head on.

9. If you have but little of this World, yet you have more than you brought into it ; and more than you can carry out.

10. Seek first the Kingdom of God and his Righteousness, and all other things shall be added unto you : Be more concern'd to obtain the true Riches of Grace, from the Fulness of *Christ* ; that you may be rich towards God. This is that one thing needful, and that good Part that shall never be taken away from you.

41. A sincere, humble Christian, thro' the Imperfection of his Knowledge, and the Weakness of his Faith, is afraid to take hold of, and apply the great and precious Promises of the Word of God to his own Soul ; he is afraid they belong not to him, but he

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is most ready to apply the Threatnings, and most terrible things he finds in the Word of God to himself; and an unsound Professor is most apt to apply the Promises to himself; there is a Fault in both, but not equally dangerous.

42. Contentious Persons have commonly Conceit enough of themselves (for Pride is the Ground of Contention) but they have little Esteem among those that are peaceable and judicious. A meek and quiet Spirit is, in the Sight of God, of great Price; and so it is in the Esteem of all wise and good Men.

43. The Lord *Jesus Christ*, the eternal Son of God, in our Nature, must be consider'd as God-Man, in one Person; *Immanuel*, God with us, the Creator and a Creature; the Child born, and a Son given; yet the everlasting Father, or Father of Eternity, equal with God the Father; but as Man he was, and is the Father's Servant; and as Man the Father is greater than he, but not as *Jesus Christ* is God. As Man, *Jesus Christ* could do nothing of himself, but as God he can do in the Armies of Heaven, and among the Inhabitants of the Earth as seemeth good to him; as Man, he made Satisfaction for the Sins of his People to the Justice of God; but as God he receiv'd Satisfaction. As Man he was rais'd from the Dead, by the Power of the Father, but as God he rais'd up himself; destroy this Temple, and in three Days

I will raise it up, as the Father raiseth up the Dead, and quickeneth them; so the Son quickeneth whom he will.

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## D.

44. **T**HE discontented Person has no Friends, at least in his own Imagination: He has no Peace in his own Mind, and he cannot be thankful for what he has; and he enjoys nothing, tho' he may possess much. To make a Man truly happy, Godliness and Contentment must go together.

45. If you would die well, you must live well; those that would die the Death of the Righteous, should take Care to live the Life of the Righteous, or else they will be gather'd with Sinners at their Death, and have their eternal Portion with the Wicked.

46. It is a good Sign of the Truth of Grace, when the Soul is sincerely dispos'd to do the Will of God; for the Law of God is written in that Heart, and that also is the promised new Heart. *Ezek. xxxvi. 27. A new Heart also will I give you, and a new Spirit will I put within you; and I will cause you to walk in my Statutes, &c.* But it argues the Strength of Grace, and a good Progress in Holiness and Conformity to  
*Jesus*



*Jesus Christ*, to delight to do the Will of God.

47. Are you uneasy or discontented at the Afflictions you meet with, either in your own Persons or Relatives, or your Affairs in the World? The way to gain Help against this Evil is, to consider

1. That whatever God does with you or yours, he has a Right to do. *Psalms* xlv. 10. *Be still, and know that I am God.*

2. That he who governs the World, and disposes of all things, is *righteous in all his Ways, and holy in all his Works*, *Psalms* cxlv. 17.

3. That every thing is order'd in infinite Wisdom, nothing can be order'd better: He doth all things well.

4. Every thing is design'd for the good of them that love God, *This is God's Promise*, *Gen.* xxxii. 12. *And this is the Experience of Good Men*, *Rom.* viii. 28.

5. Discontent is a Fruit of little Faith, and of an earthly Mind.

6. It argues Pride of Heart, such think they deserve more; or else why are they not contented with such things as they have?

7. Discontent impeaches the Goodness of God, and thus hinders the Duties of Love and Thankfulness.

In order to cure this very hurtful Evil, you need to do three things.



1. Remember that you are unworthy of the least of all the Mercies of God.

2. Pray for Grace, with the Exercise and Increase of it.

3. Be more concern'd to lay up Treasure in Heaven, and to be rich towards God; rich in Faith, and rich in good Works.

48. The Death of *Jesus Christ*, as a Surety for his People, was of equal Extent with his Intercession; those that he died for, he also made Intercession for; but the Lord *Jesus Christ* did not make Intercession for all the human Race alike, without Exception. *John xvii. 9. I pray for them, I pray not for the World, but for them that thou hast given me, for they are thine.* Can it be reasonably thought that the Love of *Christ* would put him upon doing the greater, and not to do the less? Would the Lord *Jesus Christ* shed his precious Blood for them, and yet not pray for them; *Christ* died for every one that shall in Time repent of Sin, and believe on him; and who shall be sanctified by his Blood, and shall be eventually saved, and not one more.

49. *Christians* that agree in the foundation Doctrines of the Gospel, should not contend about Words; for many Times, Words may be let drop, without any manner of Injury to the Truth; or other Words may be chosen and used to as good Purpose, wherein both Parties may agree: But you must not part with Truth,

Truth, with Design to reconcile differing Parties of *Christians*.

50. He that addicts himself to Excess of Drinking, wanteth Discretion; he too often drinks away his Senses, and hardly ever knows when he has enough. He is easily enticed to drink more than does him good, and is a Snare to others, in provoking them to drink more, and oftener than they are disposed to do; and makes himself and others unfit for the Service of God and Man.

51. As a Man recover'd from a dangerous Disease, so is a Man that is turned from Sin to God: His Sins are pardoned, and the Reign of Sin is taken away; this is called healing all our Diseases. *Psalms ciii. 3.*

52. He that is dishonest himself, is most ready to suspect another. He that deals uprightly, is ready to think that others do so too, till they shew the Tree by the Fruits.

53. Those that have no Delight in Religion and Holiness here on Earth, would have no Delight in Heaven if they could get thither: There must be Meetness for that holy Place, before it can be possess'd by any; without Holiness no Man shall see the Lord.

54. None have had more Dread of Death when it drew near, than some that have deny'd a future State while they lived. This shews that *Atheists* rather wish that there was no God, than believe there is none.

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55. Some hold that *Christ* died for all Men alike, and they acknowledge that he died for their Good, but not in their Room and Stead : If that were true, then *Jesus Christ* did not answer to the Sacrifices under the Law, for they died in the Room and Stead of the Sinner ; and not to set them an Example of Patience in suffering, as they say *Jesus Christ* did, and that was all : But this is contrary to Scripture, for *Christ* died for the Unjust, that he might bring us to God, and he was made sin (an Offering for Sin) for us. He bore our Sins in his own Body on the Tree ; and yet these *Christians*, who value themselves and their Principles, for their universal Charity ; say, that *Jesus Christ* purchased neither Glory nor Grace for any Man ; but only milder Terms of Salvation : So that one Man is no more beholden to *Jesus Christ*, for his Purchase and the Display of his Power, and Love, than another ; for *Christ's* Death and Sufferings were design'd for all alike, but the Difference is made by Man's own Will : So that Men are taught by *their* Principles, to give the Glory of their Salvation to themselves, and not to the Power and Grace of God ; but every saved Soul is taught by the Word of God to say, by the Grace of God I am what I am ; by Grace are ye saved thro' Faith, and that not of yourselves, it is the Gift of God. By *their* Scheme it is uncertain, whether any one Soul of all  
*Adam's*

*Adam's Race shall be eventually saved ; for according to them, that Matter is to be determined by the Will of Man ; which is contrary to the Scriptures, John i. 13. Which were born not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God ; and he worketh in us, both to will and to do, of his own good Pleasure. Would Jesus die at such an Uncertainty ? And lay down the great Price of his precious Blood ; and trust the perverse, rebellious Will of Man, whether he should have any Reward of his Labour and Sufferings ? No, verily ; it was not left there : But he had a Promise of the faithful Covenant-keeping God, that he should see his Seed, and prolong his Days ; and the Pleasure of the Lord shall prosper in his Hands. He knew his Sheep, for whom he laid down his Life, for they were given to him by the Father, John xvii. 6. Thine they were, and thou gavest them me.*

56. None are more suspicious of the State of their Souls, nor more full of Doubts and Fears, than some weak *Christians* are ; and none are so confident of their good Estate, and so free from Doubts and Fears, as those who have no Grace ; these think they have Need of nothing, when they stand in Need of all things ; and the others fear they have nothing, while they possess all things : The Mistake of one hinders his present Comfort, but

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but the Mistake of the other, indangers the eternal Loss of his Soul.

57. Sound Doctrine may be known these three Ways.

1. Sound Doctrine ever lays the Creature low, but that which encourages Pride, can never be from Heaven, but of Men. If it teaches Men to glory in themselves, and their own Works of Righteousness, and not to glory in the Lord, it cannot be a Doctrine according to Godliness.

2. Sound Doctrine is that which exalts *Jesus Christ*, and ascribes all the Glory of our Salvation to *Christ* alone, as to Merit and Purchase, and to the free Grace of God, as to the Application of *Christ's* Redemption.

3. Sound Doctrine is that which tends to promote Holiness, both in Heart and Life; therefore he is no Sound *Christian*, whose Religion lies chiefly in Head-work; or, who deals chiefly in Notions and Controversies, but not in Experience and Heart-work.

58. If any injure you, or use you despitefully, the best Way to be revenged on them, is to pray for them, and not to wish them any evil; but to wish, and wait for an Opportunity to do them good: *This is the Way to heap Coals of Fire on their Heads*, Rom. xii.

20. But we must not do good to him, that evil may fall upon him; we must not do any thing with a Design to aggravate his Misery, but with a Design to melt him down with



with Kindness, to make him sensible of, and sorry for his Sin.

59. In God's Account, every Man is that which he desires to be, whether good or evil ; but then the Desire is supposed to be sincere.

60. Death will separate Soul and Body for a Season, but it cannot separate *Christ* and the Believer ; for the very Bodies of the Saints, even when they are in the Grave, are united to *Christ*, they die in the Lord, and they sleep in *Jesus*, and the Body is all that sleeps.

61. Gracious Souls are said to be Partakers of the divine Nature ; as they have receiv'd a new Nature from Heaven, or the Image of God, and of *Jesus Christ*, which they lost by the Fall ; which consisted in Righteousness and true Holiness ; this is restor'd in the Work of Regeneration : Grace and Holiness make the Soul like God, and therein they are conformed to the Image of his Son.

62. Death is an Enemy to Nature, it is called the last Enemy ; but to the People of God, it is a conquered Enemy : In Death the Believer shall be unclothed of the Flesh, but shall be clothed upon with Immortality ; then the Soul shall be absent from the Body for awhile, but present with the Lord for ever. The Body must die, because of Sin ; but the Spirit, (the Soul) shall live, because of Righteousness (that is of *Jesus Christ*.)

63. Ex-

## E.

63. **E**Xternals in Religion, avail nothing to the Salvation of the Soul, without Regeneration and Faith in *Jesus Christ*. Circumcision availeth nothing, but Faith which worketh by Love; no Names and Forms, no Modes of Worship, no Notions of Doctrines, nor Knowledge of divine things, will save a Man, without the Change of his Heart.

64. Of two Evils, we must chuse the less; that is, of two Evils of Affliction; not two Evils of Sin, for of two sinful Evils, we must chuse neither; but rather chuse to die, than to sin against God.

65. Eternity! we use the Word, but can hardly frame a Thought suitable to the Thing itself; we even lose ourselves when we begin to think of that which never had a Beginning, and that which shall never end. We now live in a changing World, and we converse with Things that perish with the using. *The Fashion of this World passeth away*, there will quickly be an end of all things here, one Generation passeth away, and another cometh; but a World without End is little known to us: Eternity spent without eating, drinking and sleeping, is yet an hidden Mystery to us. Happy Souls that have

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secured for themselves an Eternity of Blessedness, by Application to *Jesus Christ*, by Faith.

66. None are greater Enemies of *Jesus Christ*, and the Christian Religion, than loose Professors, such as appear like *Christians* in the Place of Worship; and yet give themselves Liberty to sin, when they are out of the House of God. O! what a Scandal are they to their Profession, who can sit with more Ease and Pleasure, in vain Company and carnal Exercises, than they do in the Service of God. These do more Injury to Religion than open Persecutors; for by their vain Lives, *Jesus Christ* may be said to be wounded in the House of his Friends.

67. We enjoy ourselves best, when we enjoy God most; the Soul can want no Good when it enjoys the chief Good.

68. In some Cases, it may be difficult to fix the true Bounds between Good and Evil; because these two part, just as Light and Darkness, or as the Day and the Night, which art separated by the Twilight; therefore we need to pray for Wisdom; and that our Conscience may be made and kept tender, that we may abstain from all Appearance of Evil.

69. A proud Man is more ready to spread Error, than to embrace the Truth; for being conceited of himself, and what he thinks he knows, he has no Desire to learn; he is too proud to be taught.

70. When

70. When we do any Evil to another, with Intention, we do more Evil to ourselves.

71. Example is very extensive, but evil Example is follow'd more than that which is good; because of the Corruption of our Nature: He that sets others an Example of sinning, is like to bear the Guilt of the Sins of many others that follow his sinful Example.

72. God expostulates with Sinners to turn from their evil Ways and live, *Why will ye die, O House of Israel?* Thus God deals with Men as reasonable Creatures, set by divine Providence, under the Light of the Gospel and Means of Grace; and to let poor Sinners know that God is more willing of their Salvation, than they are willing to be saved in God's Way. And that Ministers of the Gospel may have a Pattern for their Ministration; both as to the Matter and Form of it.

The general Call is the Minister's Work, which must be general without Exception; thus many are called: But the particular and effectual Call is God's Work; it is God that gives the Hearing Ear, and the Understanding Heart; it is God that opens the Heart to attend to the Word, and to embrace it in Faith and Love. God who commanded the Light to shine out of Darkness, shines into the Heart, to give the Knowledge of himself in *Christ*, the Saviour.

## F

73. **T**HERE is nothing forbidden in the Word of God, which gracious Souls desire a Liberty to do; and there is nothing commanded that renew'd Souls desire to be excus'd from the Practice of; for they esteem the Precepts in all things to be right and good; and they pray God to prepare their Hearts for a sincere Compliance with the whole revealed Will of God, *Psalms cxix. 4, 5. Thou hast commanded us to keep thy Precepts diligently; O that my Ways were directed to keep thy Statutes.*

74. A sincere Penitent cannot forgive himself as God forgives him, for when God forgives Sin, he casts it behind his Back; and remembers it no more; but the true Penitent will endeavour to have his Sins ever before him.

75. Faith is the Instrument of our Justification before God, but the Suretyship Righteousness of *Jesus Christ* is the Matter of Justification, or that for which we are justified; and good Works, or Holiness of Life, is the best Evidence of our Justification.

76. Men are justified *before God* by Grace, but they are justified *before Men* by Works; the Person is justified by Faith, but Faith is justified by Works.

77. True



77. True justifying Faith bears three Sorts of good Fruit :

1. It works by Love to God the Worker; and to *Jesus Christ* the Object; and to the Word of God, as the Means; and to the People of God, as Partakers of the same Mercy.

2. It purifies the Heart, and disposes the Soul to the Practice of Holiness.

3. It is ever attended with Humility, and the more Faith, the more Humility.

78. It is not the Measure, or Degree, of Faith that justifies, but the Kind of Faith; that is, Faith embracing the Person and Righteousness of *Christ*; for weak Faith justifies, as well as strong Faith; for the weakest Faith takes hold of an Almighty Saviour; and if Faith is strong, it is but an Instrument to receive and rest upon that which is the only Matter of Justification.

79. There are three necessary Ingredients in justifying Faith;

1. Knowledge of the Object, for none can believe in *Christ* without the Knowledge of him. How shall we believe in him, of whom we have not heard, that is, by the Gospel.

2. In Faith, there is Assent to the Doctrines of the Gospel, especially what is reported of *Jesus*, as the Eternal Son of God; and as able, and commission'd to save Sin-

ners, and willing to receive the Chief of returning and repenting Sinners.

3. In justifying Faith, there is Trust in *Jesus Christ*, or receiving and resting alone for Righteousness and Salvation. Trust in *Christ* is the highest Act of Faith. This is peculiar to those that were chosen of God, in *Christ* to Salvation, and is a certain Evidence and Fruit of being ordained to Eternal Life. *Acts xiii. 48. As many as were ordained to eternal Life, believed.*

80. Faith is without Works, in the Act of Justification; but Faith is not without Works in the Article of Sanctification, and in the whole Life: That Faith will never justify any Man before God, which does not justify itself, before Men, by good Works.

81. Forgiveness of Sins is just Matter of Joy, *The Inhabitants of Sion shall not say I am sick, for the People that dwell therein shall be forgiven their Iniquities, Is. xxxiii. 24. Son, be of good Cheer; for thy Sins are forgiven thee, Mark ii. 5.*

82. Hatred of every false Way, is a good Evidence of the Forgiveness of Sins.

83. Justification is a good Evidence of Glorification, *Rom. viii. 30. Whom he justified, them he also glorified.*

84. Faith and Repentance are by some Divines, called the Conditions of the new Covenant; yet they are not proper Conditions; or that for which we are justified, but

but they are Parts of the Blessings of the new Covenant ; therefore it is better to say, that Faith and Repentance are necessary Means of Salvation ; or that without which adult Persons cannot be saved. But it is not true, as to Infants, who are not capable to act Faith and Repentance : It is enough, if they may be found to have the Habits of Faith and Repentance in the Heart, which they certainly have, if they are saved ; and every one have them, when they are regenerated. The Habit of Faith is the Work of the Holy Spirit of God in us, but the Act of Faith is ours, *Rom. x. 10. With the Heart, Man believeth to Righteousness.*

85. When God is spoken of in Scripture, under the Term *Father*, we are often to understand it ; not of the Person of the Father, but of God, as consisting of three divine Persons, as, *Whatsoever ye shall ask of the Father in my Name ;* that is, whatsoever ye shall ask of God, in the Name of the Mediator. Again, *The Father is greater than I :* that is, God is greater than I, as Man ; and *the Son can do nothing, but what he seeth the Father do :* In all which, and in many other Places, the Lord *Jesus Christ* is not to be consider'd as the *Eternal Son of God*, but as the *Son of Man* ; for, as he is the *eternal Son of God*, he is *the Brightness of his Father's Glory, and the express Image of his Person ;* and *being in the Form of God, he*

*thought it not Robbery to be equal with God,* and if he were not so, he could not be properly God; for there is not a greater, and a lesser God; and if he is not God by Nature, but only by Office, then he is but a Creature, and it is Idolatry to worship him, and yet God the Father will have all Men to honour the Son, even as they honour the Father; surely that must be with divine Honour.

86. A legal Frame is a great Hinderance to the Peace and Comfort of *Christians*, for if they would be useful and comfortable, they must live by Faith, and not by Sight and Sense, nor upon their Frames; and must labour to bring forth the Fruits of Faith, for Joy and Peace are obtain'd and maintain'd in the Way of Believing, *Is. vii. 9. Surely, if ye believe not, ye shall not be established.*

87. The Blood of *Jesus Christ* is called a Fountain open'd, *Zeck. xiii. 1.* A Fountain to set forth, its cleansing Virtue; for the Blood of *Jesus Christ* cleanseth from all Sin; and it is said to be open; to shew convinced Sinners, that they have free Liberty to come to it; for it is not a Fountain sealed, or shut up, as the Gospel-Church is called, but a Fountain opened; *Christ* and his Benefits are a free Gift.

88. We read, as a Father pitieth his Children, so the Lord pitieth them that fear him. The Word *as* does not refer us to the Measure of God's Love; but to express the Tenderness of the Love of God; for it must be under-

understood in an higher Degree, even as the Heavens are higher than the Earth. Or rather, as God infinitely exceeds the Creature.

89. Readiness to forgive others is one good Evidence, that our Iniquities are forgiven. But there is very little of the Spirit of *Christ* found among many, that wou'd be called *Christians*, in Humility ; in a meek and quiet Spirit ; in Love one to another. Self-Love is common ; but *Christian* Love is almost a Stranger on Earth. The Spirit of *Christ* would shew itself in a Readiness to forgive Injuries. The *Christian* Rule is ; *Forgive one another, as God, for Christ's Sake, hath forgiven you.* But there is so little Grace, and so much Corruption, in the Hearts of some Professors, that they forget their Rule, and what God has done for them, and what he has commanded them to do : Therefore they take their Fellow-Servant by the Throat, and exact Satisfaction ; *Pay that which thou owest me.* And they know not when they shall be satisfied : For, in their Hearts, they cannot, they will not forgive them. These have just Occasion to enquire, whether they themselves shall be forgiven of God : Because God has said ; *If you forgive not your Brethren their Trespases, neither will your Heavenly Father forgive you your Trespases.*

90. Those that attempt to excuse their Sins, by throwing the Blame upon others,



or upon God's Providence, do but deceive themselves; as our first Parents did; unto which *Job* refers, Chap. xxxi. 33. *If I have covered my Sins as Adam, by hiding them in my Bosom.* There is no hiding Sin from the all-seeing Eye of God; but with the Robe of *Christ's* Righteousness. *He that covereth his Sins, shall not prosper; but he that confesseth and forsaketh them, shall find Mercy.*

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## G.

91. **W**E always do as much Good to ourselves; as we do Good, with Intention, to others.

92. Sanctified Knowledge carries Men to God, and to the Practice of Godliness. That Knowledge is good, which disposes the Soul to do Good.

93. It is a good Sign of Grace in the Heart, not to do that Evil, which a Man Power and Opportunity to do.

.. A blind Guide, in the Affairs of the Soul, is the People's Curse and sore Judgment. *If the Blind lead the Blind, both shall fall into the Ditch.*

95. Some think, if they had but such a Man's Estate, how much Good they would do with it. These hardly know their own Hearts. The Riches of the World and the  
Hearts

Hearts of Men are both deceitful, and not to be trusted. But a Sample of what any one would do, if they had more, is to enquire what they do now, with their little : For those that are not faithful in a few Things, are not like to be faithful in much. And those poor People that grudge what is given to others, wou'd not be charitable, if they had more to give.

96. The Gospel is good Tidings ; good News from a far Country : It is very needful Tidings of a Saviour ; and of Salvation for lost Souls ; and of Pardon of Sin, for the very Chief of Rebels, that repent, and turn from Sin to God ; and it is good Tidings, of Riches of Grace for the Poor and Needy.

97. The Gospel, in the Ministry of it, is like a Dragg-Net, which brings up more Rubbish and empty Shells than living Fish. Ministers must not be wholly discouraged, if they toil all Night, and take nothing ; but if, now and then, one is caught, in the Net of the Gospel, they should thank God, and take Courage ; and continue to plow and sow in Hope ; as Husbandmen do ; waiting with Patience, for the desired Harvest.

98. True Grace is never idle : Therefore we read of the Work of Faith ; and Labour of Love ; and the Patience of Hope. Faith works by Love ; and carries out the Soul to a Life of Holiness and good Works.

99. The

99. The visible Heavens declare the Glory of God, and the Firmament sheweth his handy Work : The Sun, Moon and Stars, in their Revolutions and Influences ; declare,

1. That there is a God, who created all these Things, which our Eyes behold ; they were not from Eternity ; and they could not create themselves ; and if they are Creatures, then there must, of Necessity, be a Creator ; or some first Cause of all Things ; and that is the Eternal, only Living, and True God.

2. These declare that God, their Author, is infinitely above the most sublime Thoughts of the wisest and best of the Creatures ; even of the Angels of Light, who excell in Wisdom, as well as in Strength. If the Heavens are so high above the Earth ; which are but two Creatures, how far must the Creator excell the highest Creature !

3. Never look up to the Heavens, but think of the Glory of Him that made them ; his eternal Power and Godhead ; his Riches of Goodness ; and your Dependance upon him ; and the vast Obligations you are under of sincere, and delightful Obedience to him.

4. Think what a Mercy it is to have this great and good God, to be your God ; to be interested in his Love and Favour ; to be of his Family ; and to be Heirs, with *Jesus Christ*, of that glorious Kingdom, above the visible Heavens.

5. What

5. What a terrible Thing it will be, to any Soul, to have this great and glorious God for an Enemy. This will be the Case of all impenitent Sinners.

100. The Almighty Power of God is display'd, both in the planting and preserving of Grace in the Heart ; and carrying it on to Perfection : For it is but a mere Creature, and a weak and imperfect Creature. Grace, in the Heart, is like a Spark of Fire in the Ocean ; and like a Man encompassed round with ten thousand Enemies.

101. Grace is Heaven begun ; and Heaven is Grace finished.

102. God is as good, as he is great ; and as merciful and gracious, as he is just and holy ; for one Perfection of God is not greater than another.

103. It is a good Evidence of the Truth of Grace, to hate our own Iniquity ; and to take Delight in others Goodness.

104. An Estate of Grace, is inconsistent with a Life of allowed Sin.

105. True Grace will much amend, tho' not wholly cure, the evil Disposition of Men. Grace changes the Lion into a Lamb. So much Grace, so much Likeness to God.

106. It is not Religion, but Superstition, that makes a sincere Soul dread to approach unto God. We are bid to come boldly to the Throne of Grace ; but holy Boldness does not arise from our own Goodness, but from the Merits of *Christ*.

107. Re-

107. Restraining Grace, is not Grace in the Heart of the Creature; but 'tis the Goodness of God, exerted towards the Creature; in keeping back a Sinner from the Evil of his Ways; or hedging up his Way with Thorns, that he may not find his Path of Sin: Therefore it is not so proper, to say that God has given him Restraining Grace: For he does not restrain himself; but it is an Act of God's Goodness; and where it is extended to any one, it makes no Change in the State of the Person; nor is it any Evidence, that true Grace, or saving Grace shall follow.

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## H.

108. **T**HE good Nature, and kind Disposition of an *Heathen*, is more like God, than the furious Zeal of a pretended *Christian*, which carries him out to promote Party more than Piety.

109. It is the Change of the State, and not of the Place, that makes any one happy: Heaven will not make any one happy without Holiness. Nothing can make Men truly happy, but that which makes them truly good.

110. We ought to honour them, in our Hearts and Behaviour, that honour God, in their Life. *He that honoureth me, saith God, I will honour; but he that despiseth me,*



*me, shall be lightly esteemed.* That's a Rule for *Christians* to go by, in their Conversation.

111. The more Knowledge Men have, if it be sanctified, the more humble the Receiver is ; and the more desirous he is, still, to be taught of God ; and the more careful to practise what he knows : That's Covenant-Knowledge.

112. The End of the World is compared to an Harvest : Then the Angels of God, who are the Reapers, shall gather all the Elect together ; and the Wheat [which are all renewed Souls or all Believers in *Christ*,] shall be gather'd into God's Barn ; that is, into Heaven ; but the Tares, that is, all the Wicked, shall be bound in Bundles, to be burned.

113. No Heart is honest and good, 'till it is a new Heart, and established with Grace : The graceless Heart is deceitful above all Things, and desperately wicked.

114. It is a certain Sign of the Deceitfulness of a Man's Heart, when he can exclaim against another Man's Sin ; but allows of his own Iniquity ; and is a Slave to his own Lufts.

115. To hate any Man, because he is not of your Opinion, is unchristian ; that is not the Spirit of *Christ* ; such know not what Spirit they are of. We ought to hate the Sins of all Men ; but must hate the Person of no Man.

116. It

116. It is a great Fault for one Man to judge another's Heart; but it is a greater Fault to judge his eternal State: for so he sets himself in the Place of God. We are to judge ourselves; but not to judge the Hearts and State of others; unless we judge the Tree, by the Fruits; that's lawful: *By their Fruits ye shall know them.*

117. He is the best Hearer of the Word, who is most careful to do it. A strong Memory, with a quick Understanding, may furnish a Man for Talking; but a sincere Desire and Intention to practise, is the Way to an ornamental and useful Life. They that hear the Word, without Care to practise it, are deceived.

*Be ye Doers of the Word; not Hearers only, deceiving your own selves.*

118. The Gospel-Church is called the House of God. God himself is the Father of the Family. The Lord *Jesus Christ* is the First-born. Believers in *Christ* are all adopted Children, and Heirs, with *Christ*, of the eternal Inheritance. Ministers of the Gospel are Servants in the House of God, for the Good of the Children. Moreover,

This House of God has a strong Foundation, even the Rock of Ages; the Lord *Jesus Christ*; and

God himself laid this Foundation, and has built his Church upon this Rock. The Lord hath founded *Sion*, and the Poor of the People shall trust in him. The

## H.

The Church of God is a Spiritual House; Its Laws are spiritual; and it is composed of living, or lively Stones; and there are, in this House of God, *Christians* of very differing Statures; there are some Fathers, that is, *Christians* of greater Knowledge and Experience; and some called *Young Men*; or such as are strong in the Grace, that is in *Christ Jesus*; or settled, and establish'd in the Foundation-Doctrines of the *Christian* Religion. And there are, in this House of God, little Children; such as are weak in Knowledge, and Grace, and Experience. But even these are born from above, and born in the House. And these know the Father. They are taught of the Lord; they love God, and chuse him; they honour him as a Father; they trust him; they obey him; they yield up themselves to him; they fly into his Arms, in all Seasons of Difficulty and Danger; and they look to him for a Child's Portion of Grace and Glory.

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## I.

119. **G**OD's pardoning the Sins of his People, is both an Act of Justice, and of Mercy: It is an Act of Mercy, or of free Grace, to us, who must have been eternally miserable without it: but it is an Act of Justice to the Lord *Jesus Christ*, our Surety; who

who has made Attonement for our Sins, by his precious Blood. *Rom. iii. 26. That he might be just, and the Justifier of them that believe in Jesus.*

120. We read, that *the Lord laid on Jesus Christ, the Iniquity of us all*; but then, that *all* must be understood only of those who are *healed* by his Stripes. *Christ Jesus* is the *Saviour of all Men*, as to temporal Salvation; but especially of them that believe; for he saves them with eternal Salvation, in Soul and Body.

121. Our Sins were imputed to *Jesus Christ*; he bore the Guilt of our Sins, by Imputation; or else he, being perfectly pure and holy, both in Heart and Life, could not have suffered. Thus, he that had no Sin of his own, was made sin for us, that we might be made the Righteousness of God in him.

122. We read, that God justifieth the Ungodly; that is, those that were ungodly. Which Expression may be explain'd by those Words of our Lord *Jesus Christ*; *Luk. vii. 22. The Blind see; the Lame walk; the Lepers are cleansed; the Deaf hear; the Dead are raised*: that is, those that were once blind, now see; those that were once lame, now walk; those that were Lepers, are now cleansed; and those that were deaf, now hear; and those that were dead, are now raised to Life. So God justifies those that were once ungodly; but tho' God's justifying Righteousness found them ungodly, yet he

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# I.

he does not leave them so: For, *whom he justifies, them he also sanctifies*; or else they shall not be glorified: For, *without Holiness no Man shall see the Lord.* Heb. xii. 14.

123. There are three great Periods of Justification; about which we must carefully distinguish;

1. The Elect were justified from Eternity, in the Decree of God, when he purposed to pardon their Sins, thro' the Righteousness of *Christ*, imputed and received by Faith; this was God's Purpose to justify and save lost Sinners. This, in the Eye of God, was already done; who *calls Things that are not, as tho' they were.* And yet, in reality, it takes Place in Time, after their effectual Calling; as Glorification does.

2. The Elect were justified, virtually, at the Death of *Jesus Christ*, their Surety, obeying, and suffering in their Room and Stead: When the Surety was acquitted, then his Members were acquitted also, in him, tho' not together with him, who was their Head, and Representative. Rom. iv. 25. *He was delivered for our Offences, and raised again for our Justification.*

3. The Elect are justified actually, upon their believing on the Lord *Jesus Christ*. We have believed in *Christ*, that we might be justified by the Faith of *Christ*. We are not actually justified without Faith; or before we believe in *Christ*; for *Christ's* justifying-  
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Righteousness is imputed, only to those that believe. *Rom. iv. 24. To whom it shall be imputed, if we believe.*

124. It is needful to distinguish of Justification by Faith alone; and Justification by Works, and not by Faith only: for, tho' both these are Scripture-Expressions, and carry in them a seeming Contradiction; yet they are easily reconciled.

1. We are justified by Faith alone; as an Instrument; herein Works have no Place. It is by Faith; not for our Faith. Faith is not the Matter of our Justification, no more than Works: *Christ's* Righteousness is the only Matter of our Justification.

2. We are said to be justified by Works; as good Works justify our Faith; but not our Persons. And Works justify us before Men; but not before God. Works shew the Truth of our Faith.

125. God has appointed a Day, in which he will judge the World in Righteousness, by *Jesus Christ*; he is ordain'd to be the Judge of Quick and Dead.

That will be an awful and surprizing Day, to all the Enemies of *Christ*, and of the *Christian* Religion; all impenitent Sinners; and all the Workers of Iniquity: for, then they shall receive the Wages of their Sins; and shall be sent away, with a Curse, from the Presence of the Lord. But all that love the Lord *Jesus Christ*, may lift up their  
Heads;

Heads: for it will be a Day of Redemption to them, from all Sin and Sorrow.

126. The Ignorance of any Thing, will not destroy another; the Knowledge of which will not save me.

127. An immoral Man cannot be a good Man: for he is an Enemy to God.

He cannot be a true *Christian*: because he lives in open Contradiction to one main Rule of the *Christian* Religion; that is, *As ye would that Men should do to you; so do ye also to them.*

128. Nothing is more dangerous, and contemptible, than Ignorance, in an old Professor.

129. He that takes Advantage of another's Ignorance, to over-reach him, is Brother to a Cheat and a Robber.

130. It is no Virtue to do well, without Intention: Neither is any thing charg'd to our Account, without Love and Allowance.

131. We read, *Rom. viii. 26, 27. The Spirit helpeth our Infirmities: for we know not what we should pray for, as we ought; but the Spirit, itself, maketh Intercession for us, with Groanings, which cannot be uttered. And he that searcheth the Hearts, knoweth what is the Mind of the Spirit; because he maketh Intercession for the Saints, according to the Will of God.* This is one very great, and necessary Promise of the new Covenant. *Zech. xii. 10. I will pour upon the House of David,*

*David, and upon the Inhabitants of Jerusalem, the Spirit of Grace, and of Supplication.*

In the Spirit's assisting the Children of God to pray; he is said to make Intercession for them. Which seems much like what is said of *Jesus Christ*, Heb. vii. 25. *He ever liveth to make Intercession for us.* Tho' the Expressions seem much the same, yet there is a very great Difference in them:

1. The Lord *Jesus Christ* does it without us; even before the Throne of Glory, in Heaven: But the Spirit of Grace does it within us; in our Hearts; now upon Earth, at the Throne of Grace, while we pray.

2. The Lord *Jesus* does it by presenting his own Merits; or the infinite Value of his own precious Blood; which speaketh better Things than that of *Abel*: but the Spirit of Grace makes Intercession for us, as he frames in the Soul, the necessary Petitions, which we are to offer up to God agreeable to his Will: The Spirit of Grace dictates the Matter, what we should pray for, as we ought.

132. In our Conversation with some *Christians*, we have observed, that where there has been the less Judgment, there has appeared the more Affection; but where these two go together, it is the greater Mercy.

133. An indisposed Mind is more dangerous, in the Service of God, than an indisposed Body: For, in the former, there wants

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wants Preparation of the Heart ; but, in the latter, the Spirit may be willing, when the Flesh is weak.

134. An *Israelite* indeed, in whom there is no Guile ; is not a Person perfect ; or free from the Being of Sin ; but one who is free from the Guilt of Sin ; and one that is upright and sincere with God ; and is, at Heart, what he appears to be : One, that hates every false Way ; and one, that makes Conscience of secret Duties ; and to avoid secret Sins ; and has Respect to all God's Commandments.

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## K.

135. **A** Man is naturaliz'd to the Kingdom of God, by Grace wrought in the Heart ; or by writing the Laws of God in the Heart : For, such a one puts himself under the Government of *Christ* ; and desires to have Heart and Life agree with the revealed Will of God.

136. He that has much Knowledge, but no true Grace, is like a Child, that has the Distemper of the Rickets ; with a monstrous Head, but wasting in all other Parts.

That Knowledge, that does not reform a Man's Life, and lead him to Repentance, Faith and Holiness, will be his greater Condemnation,

demnation, at the last ; because he knew his Master's Will, and did it not.

137. Knowledge and Practice will ever go together, in every sincere *Christian*.

138. The Gospel-Church is called the Kingdom of Heaven ; because it was founded by the Lord from Heaven ; and is govern'd by the Lord of Heaven and Earth : And because all its Members are born from Heaven ; and all its Laws are heavenly ; and their Trade and Conversation is in Heaven ; and because it is a Nursery, to prepare Souls for Heaven.

139. That's the only sanctified Knowledge, that makes the Soul humble ; and that leads it to Faith in *Christ* ; and brings the Soul to Conformity to the Son of God ; and carries it out to sincere Obedience.

140. That Knowledge that puts a Man upon promoting of Party, rather than Piety, is not Covenant-Knowledge : For that Knowledge leads to Faith in *Christ* ; and true Faith is attended with Holiness, both in Heart and Life.

141. A Man is reckon'd to know, just so much as he reduces to *Christian* Practice : Otherwise, he knows nothing, yet, as he ought to know.

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142. **E**VERY one should take Care to live now ; as they will wish they had lived, when they come to die.

143. It is common for humble *Christians*, especially young Beginners, to be of a legal Strain. When Grace is implanted in the Heart, then they think what Evil they have done ; and now they would do something to make amends for what they have done amiss : It is certainly right, that convinced Sinners shou'd reform their Lives ; and set themselves to do what Good they can ; but not to put their Reformation and good Works, to weigh against their evil Deeds : For nothing but the Merits and Righteousness of *Christ* can make Amends for our Sins.

144. Some talk of God's dispensing with his Laws ; and making merciful Abatements, to make Way for the Justification and Salvation of lost Sinners. But they should tell us, how much God will abate ; that we may know whether we are able to come up to his Terms. But they say, that Sincerity will do, instead of perfect Obedience. This is to talk without the Scripture ; or rather, contrary to it : For we, no where read of God's dispensing with his Law ; nor of making Abatements of what it ever required of Man ;

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but we read of magnifying the Law, and making it honourable ; that is, by bringing the perfect Righteousness of *Christ*, our Surety, to it, to answer for all our Sins. And thus the holy Law of God is not forced into a shameful Composition ; but receives, at the Hands of the Surety, full Payment, even to the very last Mite. It has receiv'd perfect Obedience ; not from the Hands of a mere Creature ; but from the Hands of the Person, who is both God and Man.

145. The best Way to make out our Title to eternal Life is thus ; 1 *John* v. 12. *He that hath the Son of God hath Life* ; that is, He that hath spiritual Life, hath a Title to eternal Life, thro' Faith in the Righteousness of *Christ*. And he that receives, and rests upon the Lord *Jesus Christ* for Righteousness and Salvation, he hath the Son of God : And if *Christ* is ours, all Things are ours. And he that has received the Things that accompany Salvation is already saved ; if he is taught of the Lord, so as to come to *Christ* ; if he repents of Sin ; if he loves the Lord *Jesus Christ* in Sincerity. If we long for Holiness ; that's Meetness for the Inheritance of the Saints in Light. These Things will serve to make out our Title to eternal Life.

146. He that loveth not his Brother, whom he hath seen, does not love God, whom he has not seen. 1 *John* iv. 20. *If a Man*

*Man say, I love God; and yet hateth his Brother; he is a Lyar: for he that loveth not his Brother, who is the visible Image of God; how can he love God, whom he hath not seen?*

147. We are commanded to love our Enemies: We should pray for them; and be ready to do them Good; and rejoice in their Welfare, and be troubled at any Evil that befalls them.

148. No Man loves God, and *Jesus Christ*, and his Word, and Service enough; and himself too little.

149. One great and precious Promise, which God has put into the new Covenant is; I will write my Laws in their Hearts: That is, their Hearts and Lives, shall be a very Transcript of the holy Laws of God. They shall know it; they shall love it; they shall approve of, and consent unto it; they shall delight in it; they shall desire Conformity of Heart and Life to it. *Psal. cxix. 4, 5. Thou hast commanded us to keep thy Precepts diligently; O that my Ways were directed to keep thy Statutes.*

150. The best Way to make out the Sincerity of our Love to *Jesus Christ* is, by our Care to keep his Commandments; and by our Care of his Honour; and by our Love to his People; and our Esteem of his Word and Ordinances; and our Desire to be like him; and being glad to hear others enquire after

him ; and when his Disciples take Care to walk as he walked. We should yield sincere Obedience to the Commandments of God ; not for Life ; but from Life.

151. Believers are under the Law, as a Rule of Life ; but not as a Covenant of Life ; not to gain Righteousness and Salvation ; but to testify the Truth of Grace, and the Sincerity of our Profession. *I am under the Law to Christ.*

152. The Gospel is called *the Law of Faith* ; not properly : For it is no Law at all ; but it is called a Law ; because it perfectly agrees with the holy Law of God ; as the Law is said to be *according to the glorious Gospel of the blessed God*. And the Gospel is called a Law, because it discovers the most beautiful Order, in which God will save Sinners ; even by Faith in *Jesus Christ*, and his Righteousness ; both which are the free Gift of God ; that is the Righteousness, and the Grace of Faith to receive it. The Gospel discovers how all divine Perfections may be glorified, and the holy Law of God magnified ; and yet the chief of Sinners be pardoned, and saved, thro' the perfect Righteousness of *Jesus Christ*, our Surety, imputed to them, and received by Faith alone.

153. Our Lord *Jesus Christ*, being made of a Woman, made under the Law, as he was very Man, was obliged to obey the Law for himself, as other Men are ; and God requires

requires of all Men, their best. And so it was requir'd of *Jesus Christ*, as Man : But there was Merit in the Obedience of *Christ*, to the Law of God : For, his Obedience was not of a mere Man, which was all that the Law could demand ; but *Christ's* was the Obedience of God-Man, in one Person ; which the Law of God had no Right to demand. And by this Obedience, of our Surety, in our Room and Stead, the Justice of God is satisfied ; and the Law of God magnified ; and our Debts paid, and our Lives ransomed ; and all Grace and Glory purchased, and bestowed : For, Heaven is called the purchased Possession.

154. He that is addicted to Lying, had need have a good Memory ; but a weak Memory will serve him, who is always careful to speak the Truth.

155. The Light of Nature, with all its Improvements, is not sufficient to shew fallen Man, God's Way of Justification, Sanctification, and Salvation of a Sinner ; there is a Necessity of divine Revelation : For, without it, there is no Knowledge of *Christ* ; and then, there can be no Faith in him : *How shall we believe in him, of whom we have not heard ?*

156. Nothing exposes Men more to eternal Condemnation, than sinning against Light, and doing Violence to a Man's own Conscience.



157. Licentious Professors have nothing to do with the Promises of the Gospel. *Having these Promises, dearly Beloved, let us cleanse ourselves, from all Filthiness of Flesh and Spirit, and perfect Holiness in the Fear of God.*

158. It is Self-Love to esteem another, because he is of my Opinion: True *Christian* Love is to esteem him, because he belongs to *Christ*; and honours the *Christian* Religion, by an humble, holy Conversation.

159. Every Lie is an Untruth; but every Untruth is not a Lie: But every Untruth, spoken with Design to deceive, is a Lie. Nothing can be said worse, of any Man, than to say, he is a Liar.

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## M.

160. **T**Hose that are grieved at the Shortness and Treachery of their Memory, because they can retain the Word of God no better; may comfort themselves with these two Considerations:

1. That they have one good Evidence of their Love to the Word of God: Or else they would not be troubled, because they forget it.

2. That Love to the Word of God, is a greater Mercy, than remembreing a whole Sermon:

Sermon : For, a strong Memory is but a common Talent ; which a natural Man may have, without the Grace of God, but Love to the Word of God is a special Mercy ; which none enjoy, but those who have the Grace of God in their Hearts. Love to the Word of God is a good Evidence, that the Laws of God are written in their Hearts.

161. The best Way to understand the Mind of God, in the Scripture, is to study and pray ; and to practise what we know. *If any Man will do his Will, he shall know of the Doctrine :* That is, he shall know more, and know it better. Knowledge and Practice must go together.

162. All our Dealings with God, must be thro' the Mediator, *Jesus Christ* : For, out of him, God is a consuming Fire. If the Lord would pass by *Moses*, and proclaim his Name, the Lord God merciful and gracious ; he must first lay his Hand upon him, and put him into the Cleft of the Rock ; that was a Type of *Christ* crucified ; he is the only Shelter from Wrath.

163. A meek and quiet Spirit, is a precious Jewel ; it is the Image of *Christ* ; it is the Peace of the Churches ; it is the Happiness of Families ; it is the continual Feast of the Soul.

164. Mercy and Grace are the same Things ; there is no Difference in the Thing itself ; nor in the Giver ; but only in the Receiver :

The same Act is called Mercy, when it is extended to one in Misery ; and it is called Grace, when the Receiver is consider'd as unworthy. *Heb. iv. 16.*

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## N.

165. **I**T is not the new Creature, nor any thing wrought in us, nor done by us ; that gives the Soul Acceptance with God ; and a Title to eternal Life ; but only the Righteousness of *Jesus Christ* without us [and graciously imputed to us, and which is submitted to by Faith] that gives us Acceptance with God, and a Title to eternal Life. And Heaven is the Hope of Righteousness.

166. When we are commanded to make us a new Heart, and a new Spirit ; [which is impossible for any Creature to do] the Design of the Command is to convince Men [after all their Trial ] of the Pride of their Hearts ; and of their own Inability ; who think themselves sufficient to make themselves as good as they need to be.

And the Design of this Command is, also, to direct those, who are sensible of their Inability, to make their Application to God, by Prayer, that he would renew them : And, to encourage their Prayer, God has freely pro-

promised the same Mercy. *A new Heart will I give you ; and a new Spirit will I put within you ; and I will take the stony Heart out of your Flesh, and will give you an Heart of Flesh.*

167. God's Providence lays no Man under a Necessity of sinning ; no, not to save his Life.

168. The Light of Nature is sufficient to condemn a Sinner ; but is not sufficient, without divine Revelation, to lead a Soul to everlasting Life. He that hath sinned without Law, shall be judged without Law ; that is, without the written Law ; or the divine Revelation of the Holy Scriptures : But it is not said, that any one shall be justified without the Knowledge of *Christ* ; who is to be known only by divine Revelation. •

169. The new Covenant is commonly called the Covenant of Grace ; because it was graciously made ; and its Blessings are graciously convey'd, and freely given to Men. And by calling it the New Covenant, we distinguish it ;

1. From the Covenant of Works ; which God made with *Adam* in Innocency ; and, by which Covenant, no mere Man was ever justified : Because no fallen Man can come up to the Conditions of it. None was ever justified by that Covenant, but the Lord *Jesus Christ*, our Surety : He was justified by his perfect Obedience to the Law of Works.

2. The New Covenant is distinguished from the Covenant which God made with *Israel*, at Mount *Sinai*; which was not a Covenant of Works, but of Grace: Or else no Soul could have been saved under that Dispensation. Yet this New Covenant is called, a better Covenant: Not only better than the Covenant of Works; but better than the typical Covenant at Mount *Sinai*: Because it is freed from those Veils and Shadows that clouded the *Sinai* Dispensation: And it is better, also, as it is established upon better Promises: For, both its Promises, and its Worship are spiritual: Theirs was, in great Measure, a bodily, and carnal Worship; and very burdensome to the People. Of which the holy Apostle said; *It was a Yoke, that neither our Fathers, nor we, were able to bear.*

170. God's New Covenant has the Nature of a Testament, or a Man's last Will: It is the last Will and Testament of our Lord and Saviour *Jesus Christ*; wherein an Estate and Goods are made over, by free Gift, to some, not to all Men alike, without Exception: None have Right to its Blessings; but those whose Names are in the Will; or, which is the same, those whose Persons are exactly described; by their Birth; their Relation to *Jesus Christ*, whose Will it is, by their Disposition; by their Faith; by their Repentance; by their Love; by their Holiness,



ness, and Likeness to *Jesus Christ*; and by their new and sincere Obedience.

171. The best Fruit that the natural Tree bears, is but wild Grapes; 'till the Soul is ingrafted into *Jesus Christ*, by Faith; then, and not before, good Fruits are brought forth: Such as are good, in God's Account.

The Tree must be made good [The Soul must be renewed] before it can bring forth good Fruit. A natural Man may speak good Words; and he may do many Things, for the Matter, good; but the natural Man can do nothing spiritual y good.

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172. **O**rdinances were never intended to make Attonement for Sin; but to testify our Obedience to God; and to wait for Wisdom, Grace, Holiness, and Comfort in God's Way; who loves to honour his own Ordinances.

173. For a Man to change his Opinion, or his Place of Worship; that he may have more Liberty to live licentiously, is to do Violence to his own Reason and Conscience; and to open his Breast to Arrows and Death.

174. Original Sin consists of two Parts; the Want of Original Righteousness; and

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Corruption of Man's whole Nature. There is imputed Original Sin; and inherent Original Sin. Original Sin is the Root; Actual Sins are the Branches and Fruit. Original Sin is the Fountain; and Actual Sins are the Streams.

175. Change of Opinion, without Change of the Heart and Life, will never carry a Man safe to Heaven.

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P.

176. **N**O Man is convinced, either of Truth, or Error, by another Man's Passion: The best Way to make any one sensible of their Error, is to attempt it in the Spirit of Meekness.

177. Our making our Peace with God, is laying hold of the Peace-Maker, the Lord Jesus Christ, by Faith. *Isa. xxvii. 5. Or, let him lay hold of my Strength, that he may make Peace with me, and he shall make [that is, he shall obtain] Peace with me.*

178. Pardon of Sin is an Act of free Grace; yet it was dearly bought, and paid for, by Jesus Christ, our Surety. *We have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace. Eph. i. 7.*

179. Faith views the Promises of God, as the Eye beholds the Object, thro' the right End of the Telescope; but Unbelief looks thro' the wrong End: Faith brings the Object nearer; but Unbelief sees it a great Way off, or not at all.

180. A passionate Spirit is the Trouble of the whole House: They will always find Occasion to make themselves and others uneasy; and they always think that they have just Occasion; and sufficient Provocation for their passionate Words and Actions. *I do well to be angry.*

181. Perseverance of Believers, in Grace and Holiness, is secured by the Unchangeableness of God, the Author of Grace; and by the Merits of *Jesus Christ*; and by the Settlement of the Covenant of Grace; and by the Stability of the Promises of the faithful God. *Jer. xxxii. 40. I will not turn away from them, to do them Good; but I will put my Fear in their Hearts, that they shall not depart away from me. John x. 28. I give unto them eternal Life, and they shall never perish; neither shall any pluck them out of my Hand.*

182. The Gospel-Church is called *the Pillar and Ground of Truth*, 1 Tim. iii. 15. Some have thought, that it should have been said; that the Truth is the Pillar and Ground of the Church: But, it is not for us, to teach God how, or what to speak,

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The Church is the Pillar and Ground of the Truth : As God has committed the Proclamation of the Gospel to the Church, that the Church may publish it to the World : Even as the King's Proclamations are fixed up to Pillars, in publick Places, that the King's Will and Pleasure may be known : So the Gospel, which is the Proclamation of the King of Heaven, is committed to the Church, to be published to Men, that it may be known, believed, and obey'd.

183. The Lord *Jesus Christ* is our great Propitiation ; He is our Peace, and our Passover. He bore our Sins in his own Body on the Tree [the Cross] that he might pay our Debts, and purchase our Lives, and Grace, and Glory for us.

184. It is dangerous to nourish Prejudices against the Minister, or the Ministry ; for then, Profit under that Ministry is at an End. And it is hurtful to have Prejudice against Fellow-Worshippers : For that spoils *Christian* Communion, and profitable Conversation : These take every thing at the worst Hand ; this is contrary to *Christian* Love, and to the *Christian* Rule : For Love thinks no Evil ; but puts the best Interpretation upon what others speak and do.

185. If Men will plead never so much for their ungovern'd Passions ; the Word of God will hold true ; that their Religion will stand

stand for nothing, that do not rule their Tongues; that Man's Religion is vain.

186. A prayerless *Christian* is a Contradiction in Terms; for a living Soul is not without Breath: His Breathing and Desires are towards God. *The Desire of our Soul is to thy Name, and [to the Remembrance of thee.*

187. We brought nothing into this World with us, but Sin, Guilt, Pollution, Diseases, and Misery: This is the Portion that our first Parents left to, and entail'd upon, all their Posterity: But there is a Portion of the Grace of God, which, tho' we brought it not into the World with us, yet, Believers shall carry it out of the World with them. This is that Treasure, which we are bid to lay up in Heaven; this is the good Part, that shall never be taken away.

188. A Man, even in his natural State, has Power to do natural and moral Actions; tho' not without the common Concurrence of divine Providence: But he can do nothing spiritually. He can read the Word, and hear it preach'd; but he cannot mix it with Faith. He may remember the Word; but he cannot find it, and eat it. He may have some liking of the Word; but he cannot love it. He may reform his Life; but he cannot change his Heart. He has Power to bend his knees; and use Words, in Confession of Sin and Petitions for Mercy and Grace; but



but he cannot do it in Faith; with Repen-  
tance and spiritual Desires : Because he is not  
spiritually alive. Nevertheless, he that neg-  
lects his Duty, from the Plea of Inability ;  
throws his Sin upon God ; and deceives him-  
self ; and shall bear his Iniquity : For, it will  
be found, that the Fault should have been  
charged upon his own Will.

189. A proud Man, and an *Atheist*, are  
without Understanding : He that denies the  
Being of God, is a Fool ; and the proud  
Man knows not himself.

190. The more corrupt a Man is in his  
Principles ; the more furious he is to main-  
tain them. And if he loses his Notions, he  
has nothing else to lose.

191. The more Zeal Men have for Party ;  
the less they have for Piety : for Party Con-  
tentions eat out the Vitals of real Religion.

192. The more Love and Humility, the  
more Peace ; and the more Pride, the more  
Contention.

193. The proud Man thinks better of  
himself, than of others ; but an humble, sin-  
cere *Christian*, esteems others better than  
himself.

194. A Man had better abate something  
of his Right, in Order to obtain Peace ; than  
stand upon every Punctilio, to keep open the  
Breach of Contention.

195. A passionate Reprover, commonly  
loses his End in reproving ; if ever he had  
any

any good End in it : for it is to be fear'd, that he might reprove, more to vent his own Passion, than to reform the Sinner ; and to expose him ; rather than to bring him to Repentance.

196. Passion ungovern'd by Reason ; is short Madness : he throws about Fire-Brands ; and poison'd Arrows of wicked Words ; and commonly wounds and hurts himself, more than those he aim'd at.

197. Our Lord *Jesus Christ* took on him our Nature ; a true Body, and a reasonable Soul ; and united it to his own divine Person ; not to the Godhead ; but to the Person of the eternal Son of God. So that he is both God and Man, in two distinct Natures, and one Person for ever. And thus he is *Emmanuel, God with us.*

198. The Lord *Jesus Christ*, our Peacemaker, obtain'd, by his Death, not only Articles of Peace ; or a conditional Grant of Peace, but he really made Peace, thro' the Blood of his Cross.

199. It was not a mere Possibility of Salvation, which God the Father, and our Lord *Jesus Christ*, propos'd in the Death of our Surety ; but the real Salvation of all and every one of them who were given to *Christ*, and for whom *Jesus Christ* suffer'd ; who are called the Church of God ; the Sheep ; and the Children of God.

200. We read of wicked Men, who not only live in Sin, and love their own Iniquities; but take Pleasure in the Sins of other Men, that are like themselves. This is the very Heighth of Wickedness; it is a certain Evidence of an hard Heart; and of reigning Sin; and that he is a Slave to his Lusts; and that he has no Grace, in Truth, in his Heart. We are not to think, that God's Justice will punish any one, at last, without the Consideration of his Sins: *The Judge of all the Earth will do right*; none shall be condemned but Workers of Iniquity. None shall have the Wages of Sin, without the Work of Sin. Destruction is not without Merit; but Heaven is a free Gift. *Rom. vi. 23.* The Best Way to make out our Interest in the Passion and Purchase of *Christ*; or whether he loved me, and gave himself for me; and that he now lives in Heaven, to make Intercession for me; is by discerning, in my own Soul, the happy Effects and Fruits of *Christ's* Death; such as Repentance, Faith, Holiness, and sincere Obedience.

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201. **W**HAT Pity is it, that a quiet, honest, loving Neighbour, should  
come

come short of Heaven : One, that almost every-body will speak well of ! This Supposition is no Breach of *Christian* Charity ; but is founded upon the Word of God : for, it is not the very best of Nature that will bring a Soul to Heaven ; but the new Nature ; or the Soul renewed by the Spirit of Grace and Holiness.

202. Some talk of certain Qualifications necessary, before a Soul may venture to come to *Jesus Christ* ; but we know no better Qualifications, than a convinced Sinner's humble Sense of its Guilt, Pollution, Poverty, Nakedness, Misery, and Danger ; and of its Inability to help itself. And its Sight of *Christ*, as an able, willing, and authorized Saviour ; and its own Willingness to comply with God's Will, published in the Gospel ; in order to obtain Pardon of Sin, and eternal Salvation of the Soul. The Language of the Scripture is ; *Whosoever will, let him take of the Water of Life freely.* And this is a faithful Saying, and worthy of all Acceptation, that *Jesus Christ* came into the World to save Sinners, of whom I am Chief. Come, buy Wine and Milk, without Money, and without Price. Hearken unto me, ye stout-hearted, that are far from Righteousness ; behold, I bring near my Righteousness. Again, Go out into the Highways and Hedges, and bring in the Poor, the Halt, the Maimed, and the Blind ; and compel them to come in, that my House

*may be filled.* And none were required to bring their own Ornaments ; but to put on, or to submit to, the Garment of Salvation, the Robe of *Christ's* Righteousness, which is prepared for them, and graciously given to every one, that will submit to put it on. Man, by Nature, is proud, tho' he is born blind, guilty, poor, and miserable. Fallen Man is like some poor People, that had rather make a hard shift, with coarse Food, and ragged Garments ; than be beholden to others for better Provisions, tho' they might have them *Gratis* : So the *Jews*, of old, and many in our Time, had rather wear [trust to] their own filthy Rags ; than submit to the Righteousness of *Jesus Christ*. *Isa. iv. 1. In that Day, seven Women shall take hold of one Man, saying, We will eat our own Bread, and wear our own Apparel : Only let us be called by thy Name, to take away our Reproach. Let us be called Christians, but we will trust to our own Righteousness.*

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## R.

203. **T**RUE Religion begins in sanctified Knowledge ; and ends in Goodness. Five Things are essential to *Christian* Religion.

1. Sancti-



1. Sanctified Knowledge and Understanding ; not clear and distinct Knowledge ; not great and deep Knowledge ; tho' that's valuable ; yet not so valuable as sanctified Knowledge.

2. Obedience in the Life : Knowledge is good for little without suitable Practice ; unless it be to witness against the Man, that knows his Master's Will, and does it not ; that he is a wicked Servant.

3. Delight in God and Goodness ; which will ever be attended with Delight in the Law of God, as holy, just, and good ; and with Hatred of all known Sin : for those that love the Lord, hate Evil ; they hate every false Way. And they that love Sin, hate God and Holiness.

4. Sincerity of Heart : for, without it there can be no real Religion : because the Heart is not in it ; or the Heart is not upright with God.

5. Humility and Meekness of Spirit ; or else, Men have not learned *Christ* : And, if so, they can be no true *Christians*.

204. We read, that *Except our Righteousness exceeds the Righteousness of the Scribes and Pharisees, we cannot enter into the Kingdom of Heaven.* That Righteousness, that will intitle any one to the Kingdom of Heaven ; must not be our own, but *Christ's* ; not the Righteousness of Man, but of God-Man ; therefore called the Righteousness of God ;

God ; it must not be the Righteousness of Works ; but of Faith. It must not be an imperfect, but a perfect Righteousness. Not composed of Works of Righteousness, which we have done ; but which *Christ*, our Surety, has done and suffered, in our Room and Stead : Not our Prayers ; our Tears ; our Confessions ; our Restitutions ; our Reformati- ons ; our Reading and Hearing ; our Acts of Justice, Honesty, and Charity. These Things will stand well in the Article of Sanctification ; but these are but filthy Rags ; that is, of no Use and Value, in the Article of Justification.

205. There is a Righteousness imputed ; that is the Righteousness of *Christ*, our Surety ; and there is a Righteousness imparted ; that is, the Righteousness of Sanctification. The former is in *Christ* ; *In the Lord have I Righteousness* : the latter is in every Believer. The former was wrought, by our Lord *Jesus Christ*, without us ; the latter is wrought by the Spirit of Grace and Holiness, within us. The former is perfect, without Spot ; the latter is imperfect, while the People of God are in this Life.

206. Reason is of excellent Use in Religion. *I speak as unto wise Men, judge ye what I say.* There are many Things in the *Christian* Religion, that are above the Reach of our Reason ; but nothing contrary to Reason.

207. Some

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207. Some will not admit of any thing, in their Religion, but what they can master with their Reason; or give a Reason for: This is Weakness, or the Pride of their Hearts: And these Men are self-condemned: for they cannot give a Reason for many Things, in Nature; as the Union of their Soul with their Body. Reason, in fallen Man, is depraved: therefore, it is unfit to shew us what we should believe. There is no such thing, as right Reason in Man, now, under the Fall: therefore *it is not in Man, that walketh, to direct his Steps.*

208. We owe much to the sovereign Goodness of God, for committing to us, the Revelation of the Gospel; which makes known to us, *the Mystery that had been hid from Ages and Generations*: that God is in Christ, reconciling the World to himself. And that, thro' Faith in the Righteousness of Christ; *God can be just, and the Justifier of them that believe in Jesus.*

209. There shall be a Resurrection of the Dead; both of the Just, and of the Unjust. The Dead in Christ; those that die in the Lord, shall rise first. *Blessed and happy are they, that shall have a Share in the first Resurrection; for over them, the second Death shall have no Power.*

These shall be raised with the same Bodies that they had here; but they shall be raised in Glory; conformed to the glorious Body of

of our Lord *Jesus Christ*. These shall be taken up, to meet the Lord, in the Air; and so, they shall be ever with the Lord. After this, there shall be a second Resurrection; that is, of the Wicked; who shall be raised with Shame, and everlasting Contempt; that is, with visible Marks of Disgrace and Infamy; and shall be sent away into everlasting Darkness, Fire and Chains; to receive the Wages of their Wickedness. Then shall Men return, and discern between the Righteous and the Wicked; between them that feared, and served God, and them that served him not.

210. We must not be ready to spread, much less to raise, an evil Report of another: for we are bound, by the fifth Commandment, to preserve the Honour of our Neighbour.

211. The Riches of this World have made many miserable; but they cannot make Men happy: but the true Riches will; that is, the Love and Favour of God; and the Grace of *Jesus Christ*.

We have a very necessary Caution; *If Riches increase, set not your Heart upon them.* Almost all Men desire the Riches of this World; but few consider the Snares, that attend them; and few observe that *Christian Precept, Seek first the Kingdom of God, and his Righteousness, and all other Things shall be added unto you.*

212. It

212. It is unlawful to do any thing, in Defence of Religion, which is, in it self, contrary to Religion.

213. The End of *Christ's* Death, was not to render Sinners *reconcilable* to God : for, by the Death of *Christ*, as the Surety for his People, they were *reconciled*. *Rom. v. 10. For if, when we were Enemies, we were reconciled to God, by the Death of his Son : much more being reconciled, we shall be saved by his Life.*

214. The Whole of the Work of Regeneration and Salvation, is to be ascribed to the Will, Power, and Grace of God ; and not to the Will, and Power of Man : The Will of Man is no Cause at all, in Man's Regeneration ; but the Will of Man, consenting to God's Terms of Salvation, is a Fruit of Regeneration. *John i. 13. Which were born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God.*

215. There may be Reformation, without Repentance ; but there can be no true Repentance, without Reformation.

216. The most certain Way to measure a Man's Religion is, not by his Words, tho' they may be good ; but by his Life and Conversation. The best Proof of Religion, to myself is Sincerity ; and the best Proof, to another, is an holy Life.

217. Nothing can ruin a Man but Sin ; and no Sin, but that which reigns ; and no Sin

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reigns,



reigns, but that which is beloved. Reigning Sin will ruin Soul and Body, if it be persisted in.

218. That Man is a Stranger to the Grace of Repentance, that is not careful to bring forth Fruits meet for Repentance.

219. They that have but a Form, and outward Shew of Religion, can have but a false Hope of Heaven.

220. It is a Reproach to the *Christian* Religion, and Profession of it; if the Faith of the Gospel, shou'd not produce as good Effects, in the Life, as the Principles of Nature.

221. We read, *Rev. xxii. 14. Blessed are they, that do his Commandments; that they may have Right to the Tree of Life; and may enter in, through the Gates, into the City.* To do the Commandments of God; is first and principally, to believe on the Lord *Jesus Christ*. *1 John iii. 23. This is his Commandment, that we should believe on the Name of the Son of God.* A justifying Faith takes hold, first of the Person of *Christ*, God-Man; and then of his Righteousness, as our Surety: And that's it, which gives Right to enter into Heaven: therefore, when it is said; *that they may have Right*; is because they have Right. Heaven is a purchased Possession; but it is not purchased with our Money, and our Price; but with the precious Blood

Blood of *Christ* ; therefore, Heaven is called  
*the Gift of God, through our Lord Jesus Christ.*  
 Rom. vi. 23.

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## S.

222. **T**O expect Salvation, without Faith  
 and Holiness, is to look for the  
 End, without the Means, which God has  
 appointed in order to obtain that blessed  
 End. *As many as were ordained, to eternal*  
*Life, believed.* And, as Faith in *Christ* is a  
 necessary Means of Salvation ; so is Holiness,  
 or Meetness, *for the Inheritance of the Saints*  
*in Light.* *Without Holiness, no Man shall*  
*see the Lord.*

223. He that covers and excuses his Sin,  
 does not truly repent of Sin.

224. The Soul of Man is like a Chariot,  
 with four Wheels ; the Understanding and  
 Reason should be the Leaders ; and the Will  
 and Affections should follow.

225. God, who began a good Work in  
 any, when he found them in a State of Na-  
 ture ; will not forsake the Work of his own  
 Hands, when he has brought them into a  
 State of Grace.

226. Those that are most free in speak-  
 ing, do not always best consider, what is to  
 be spoken, or what is spoken of.

227. They that live wickedly, justify Sin  
 and Sinners, by their wicked Life ; and pro-  
 claim,

claim, that they are Strangers to the Grace of God ; for, *by their Fruits, ye shall know them.*

228. It is monstrous, and most hateful Hypocrisy, for a Man to live in allowed Sin, under a Form of Godliness ; for this cannot be carry'd on without *Atheism*, and Contempt of sacred Things ; and Love, and deliberate Choice of Sin.

229. None can do the Sinner so much Harm by Reproof ; as he does himself, by Sin ; and yet he is more angry with his faithful Reprover, than with himself, for his hurtful Sin.

230. The more Sin is your Burden, the less is your Guilt : for it is a good Evidence of Pardon of Sin, and Freedom from the Power of Sin.

231. He that lives in Sin, with Knowledge and Allowance, is no true *Christian* ; but is in a natural State ; and under the Guilt of Sin ; and is a Slave to his Lusts.

232. An impenitent Sinner bids Defiance to the Authority of God ; and tramples upon his Laws ; and despises his awful Threatnings ; disturbs the Peace of Societies ; and wrongs his own Soul ; and hardens his Heart ; and waxes worse and worse ; and daily grows riper for Ruin.

233. As to Original Sin, the Guilt, and Corruption of Nature, which we all bring into the World with us ; all Men  
are

are upon a Level : One Man is not a greater Sinner than another : but, as to actual Sin, one Man is a greater Sinner than another.

234. There is a very great Difference between a *Sinner* and a *wicked Man* : Every Man, upon Earth, is a Sinner ; but every Man is not wicked. *Job x. 7. Lord, thou knowest that I am not wicked.* None are wicked in God's Account, but such as love Sin, and trade in it ; such as cover and excuse it ; and those that delight in it : there-  
that repent of Sin, and mourn over it, and and hate it, are not wicked, in the Account of God ; and in the Language, and Judgment of the Holy Scriptures.

35. All our Strife should be, who shall be most humble ; most holy ; and most useful.

236. It is a good Sign of Sincerity, to hate all known Sin ; our own, and others ; to abstain from all Appearance of Evil ; to be grieved for, and to hate evil Thoughts ; and to love, and practise secret Duties.

237. There is nothing more vile to an humble, sincere *Christian* ; than it self, and its Sins, and Corruptions : They loath themselves for their Iniquities.

238. No Man should be despised for his Poverty ; nor for any Defects of Nature ; but for his Sins ; and for his wicked Life :

He is to be pitied for the former ; but he must be contemned for the latter. One Character of a Member of *Sion* is, *In whose Eyes a vile Person is contemned, but he honours them that fear the Lord.*

239. Superstition is but the Counterfeit of Religion ; and oftentimes, does more Harm to true Religion, and Souls, than open Persecution. When the Power of Godliness is gone ; then Superstition, and visible Pomp, and gaudy Shews, are invented in the Place of it.

240. We read, that *the Righteous are scarcely saved* : and many humble Souls have been discouraged by misunderstanding of that Expression. But that's to be understood, of common Calamities ; and not, at all, with Regard to Soul Salvation. [As I have shewn, at large, in the Believers Evidences for Heaven.]

241. In *Heb. ii. 16.* it is said, of *Jesus Christ* ; *Verily, he took not on him the Nature of Angels ; but the Seed of Abraham.* The Lord *Jesus Christ* did not undertake, to ransom and save the Angels that fell ; but he undertook to save lost Sinners of the human Race. But, why is it said, that he undertook to save the Seed of *Abraham* ; and not the Seed of *Adam* ? Doubtless, this is to inform us ; that *Jesus Christ* was not an Undertaker, and Surety, for all the Seed of *Adam*, alike, without Exception ; but for those



those who should, in Time, become, thro' Grace, the spiritual Seed of *Abraham*, by Faith in *Jesus Christ* : for the spiritual Children of *Abraham*, and the Children of *Christ*, are the same Persons.

242. Nothing but the Merits and Righteousness of our Lord *Jesus Christ*, our Surety, procures Acceptance with God, both for our Persons and Services ; and it is upon his Account alone, that our Sincerity, and all our Duties are accepted of God.

243. A sincere Heart is a sound Heart ; and it is God, by his Grace, that makes it so. *Psal. cxix. 8. Let my Heart be sound in thy Statutes ; that I may not be ashamed.*

244. We should not curiously pry into the Secrets of God : *Secret Things belong to God ; but revealed Things belong to us, and to our Children ;* as our Rule of Faith, Worship, and Life.

245. The Spirit of God must bring a dead Soul to spiritual Life, before it can exert any Act of spiritual Life. A Principle of Grace and Holiness is necessary, in order to Acts of Holiness. As there must be natural Life, before there can be natural Actions ; so there must be spiritual Life, before there can be spiritual Actions. Faith, and Love, and the Practice of Holiness, are the Acts of a living Soul.

246. The Apostle says, *Rom. i. 16. I am not ashamed of the Gospel of Christ : for it*

is the Power of God to Salvation, to every one that believeth. And so should every Believer say too. Tho' the great Subject of the Gospel, the Lord *Jesus Christ*, the Saviour of the World, was once crucified; and tho' its first Preachers were but poor Fishermen; and tho' the Style of the Gospel is so plain; and tho' the Generality of its Professors are some of the poorest, and despised; yet, by the Power of the Spirit of God attending it; the Blind see, the Deaf hear, the Lame walk, the Lepers are cleansed, the Poor are enriched, Soul Diseases are healed, and the Dead are raised to spiritual Life. It is a Means of Faith, Repentance, Holiness, Comfort, and eternal Salvation: not to all that hear it; but to every one that believeth in the Lord *Jesus Christ*.

247. Some, who are not found in the Faith, hold, that *Jesus Christ* did not suffer as a Surety for his People, to make Atonement and Satisfaction for their Sins; but only that he might be an Example, to his Disciples, of Patience and Meekness in his Sufferings: This is contrary to Scripture: We own, that *Jesus Christ*, in his Sufferings, was an Example, to his Disciples, in all that he suffered from Men, but he was no Example to them in what he suffered, from the Sword of divine Justice, and from the Wrath of God. But to say, that he suffered only as an Example, is directly to contradict a great Part of the Word

Word of God : for he suffered in our Room and Stead. *Christ, our Passover, was sacrificed for us. The Just died for the Unjust. He was made Sin for us, who knew no Sin, that we might be made the Righteousness of God in him.*

248. The Lord *Jesus Christ* made a real and proper Sacrifice of Atonement and Satisfaction, to divine Justice ; for the Sins of all, and every one, of those whom the Father gave to him ; who are called his *Sheep* ; his *Children* ; his *Church* ; and not to procure a bare Possibility of the Salvation of all Men alike ; but the certain Salvation of every one that believes, and repents of Sin.

249. The Possibility of the Salvation of all Men, without the Means of Grace ; and without the Operations of the Spirit of God, is not to be allowed : None can be saved without Faith in *Christ* ; and *None can believe in him of whom they have not heard* ; those that never heard of *Christ*, cannot believe on him.

250. It was necessary, that *Jesus Christ* should stand, and act in the Place of a Surety with God for us ; that our Sins might be imputed to him, that he might suffer for our Sins ; and it is necessary, that his Righteousness should be imputed to us, for our Justification.

251. The proper Divinity and Personality of the Holy Spirit of God, is to be believed

by us, as an undoubted Truth, well attested by the Holy Scriptures.

252. If God the Father had made the Lord *Jesus Christ* the publick Head of all Men alike; if the Sins of all Men, without Exception, had been made to meet upon *Christ*; and if *Jesus Christ* had suffered for all Men alike; then all alike would have been infallibly saved: because of the infinite Dignity of the Person that suffer'd, and the infinite Merit of his precious Blood.

253. There are six good Evidences of the Sincerity of the Heart towards God.

1. When Men are careful to speak nothing, but what they think in their Hearts: for, if Men speak what they do not intend, that's not Sincerity.

2. When Men are grieved for secret Sins; which none know of but God: An Hypocrite may be troubled, that his Sins have found him out; or, because others know of them; or, because they have brought him to Shame, or to Straits.

3. When we grieve for the Sins of others; tho' we had no Hand in the Commission; and may fear no Share in the Punishment. Yet the Soul grieves that God is dishonour'd; and Religion is reproach'd; and Souls are wounded; and the Hearts of Sinners are hardened.

4. When Men are careful to perform secret Duties, as well as publick.

5. An

5. An hearty Desire and Design *to do,* as well as *to know* the Will of God. *Psal.* cxix. 4, 5. *Thou hast commanded us to keep thy Precepts diligently; O that my Ways were directed to keep thy Statutes.*

6. When a Man watches over, and is grieved for, the evil Thoughts of his Heart; as well as the evil Actions of his Life.

254. Sincerity is not a distinct Grace, of itself; as Faith, Love, Meekness, Patience, &c. but that which must accompany every Grace.

255. Sincerity does not admit of Degrees; as Faith, and Love, and other Graces do, which may be strong, or weak.

256. Sincerity is sometimes called Perfection, in Scripture; but this is not to be understood, as if Sincerity, in any Person, under the Gospel-Dispensation, would be accepted of God, instead of perfect Obedience to the Law of God: But, to let us know, that Sincerity must run thro' every thing we do in Religion: But it is the perfect Righteousness of *Jesus Christ*, our Surety, which alone can answer all the Demands of the holy Law of God for us: *Adam*, in Innocency, had not been accepted of God for his Sincerity; without a perfect Righteousness: Therefore Sincerity, without the Righteousness of *Christ*, will not procure Acceptance with God. Our Sincerity must not be join'd with the Righteousness of *Christ*: for  
*Christ's*



*Christ's* Righteousness alone is the Ground of a believing Sinner's Justification, before God.

257. The Covenant, which God made with *Israel* at Mount *Sinai*, was not a Covenant of Works; but a Covenant of Grace: It was much obscur'd with Clouds, and Shadows, and Veils; yet much of the Gospel of *Christ* was in it. This was a Covenant of Promises; and this was the same which the Apostle referred unto, when he said, to the convinced *Jews*, *The Promise is to you, and to your Seed*; if that had been a Covenant of Works; then had *Abraham*, and his Seed, no Favour from God, by making that Covenant with them: for, it was impossible for them to keep it: or to perform the Conditions of it; and impossible for *Abraham*, or any of his Seed, to be justified and saved, under that Covenant: And it will follow, that *Abraham*, and his Seed, were in much worse Terms than *Adam*; for, when God made the Covenant with *Adam*, he was able to perform the Conditions of the Covenant: But it was impossible for *Abraham* to do it; because he was one of *Adam's* fallen Posterity. Besides, then *Abraham*, and his Seed, were saved in a Way, differing from what Believers are now saved in, under the Gospel-Dispensation. But that's contrary to the Scripture. *Acts* xv. 11. *But we believe that*

*that through the Grace of our Lord Jesus Christ, we shall be saved, even as they.*

*Abraham* could not be under two Covenants, specifically differing, at the same Time; that would be inconsistent, and destructive one of the other: for, if the first Covenant stands, and continues in being; there is no Room for the second; and if the second Covenant takes Place; then the first is made void. Besides, the Righteousness of the first Covenant is, or ought to be, in ourselves; but the Righteousness of the second Covenant, is in *Jesus Christ*, the Surety of it. In the Covenant of Works; the Acceptance is, first of the *Works*, and then of the *Person*; but, in the New Covenant; the Acceptance is, first of the *Person*, and then of the *Works*. *Gen. iv. 4. God had Respect to Abel, and then to his Offering.* In the first Covenant, there is Matter of glorying and boasting; but in the New Covenant, there is none. *Rom. iii. 27. Where is boasting then? It is excluded. By what Law? Of Works? Nay, but by the Law of Faith.*

If *Abraham*, and *Moses*, &c. had been under the Covenant of Works, [or *Adam's* Covenant,] then it were impossible that any one of them could be saved: for, *by the Works of the Law, shall no Flesh be justified in his Sight.* But this Defect is not in the Law of God: for the Law has as much Power to justify, even now, as ever it had,  
if

if you could bring to the Law, a proper Subject ; that is, one that yields personal, perfect, and perpetual Obedience. This is evident in the Case of our Surety, *Christ Jesus* ; who was justified by the Works of the Law. Moreover, if *Abraham, Moses, and David, &c.* were under the Law, as a Covenant of Works, then they were under the Curse ; for their coming short of personal, perfect Obedience ; for the Law curseth every one, that continueth not in all things written in the Book of the Law to do them. How then do we read of the Blessing of *Abraham*, coming on the *Gentiles* ? Again, if *Abraham, Moses, &c.* were under the Covenant of Works, then they were condemned for want of a Righteousness, equal to the Demands of the Law ; and then, how could they be justified at the same Time ? They could not be condemned by one Covenant, and justified by another Covenant, at the same Time. Again, if the Mount *Sinai* Covenant was *Adam's* Covenant ; were the *Jews* under any Fault, in seeking Righteousness by the Works of the Law ? Again, if the *Sinai* Covenant was a Covenant of Works, then it was a Ministration of Death ; and then it would have been needless : for that was done before, by the moral Law. Besides, then it would not have been ordained, by Angels, in the Hand of a *Mediator* ; for *Adam's* Covenant had no Medi-

Mediator. If any were saved under the *Sinai* Covenant, then it was not a Covenant of Works; but *Abraham, Moses, David, &c.* were justified and saved under that Covenant; therefore it was not a Covenant of Works; but the Covenant of Grace. Again, the Covenant at *Sinai*, had Promises of Pardon of Sin, to true Penitents: *Lev. xxvi. 40.* And they were taught, under that Dispensation, that Pardon of Sin was to be obtain'd, only, by the Blood of *Christ's* Sacrifice. Again, if *Sinai* Covenant was dedicated with Blood; then it was not *Adam's* Covenant. And if Circumcision was a Seal of the Righteousness of Faith; then it was not a Seal of the Righteousness of Works. But, to conclude; in the *Sinai* Covenant, God preach'd the Gospel to *Abraham*, and it is as true, that the Gospel was preach'd to his Seed [in all the Types of *Christ*] in his Death, for their Sins; and in his washing of Souls from Guilt and Pollution, with his precious Blood; and in his entering into the holy Place, to make Intercession for his People.

258. A sound and sincere Soul is best pleas'd, when the Word of God comes home to itself; to discover the very Thoughts of his Heart: for this is what he desires, and prays for: *Search me, O God, and try my Heart, and my Reins: See if there be any evil Way in me, and lead me in the Way everlasting.* But an unsound Heart is best pleas'd,

pleas'd, when the Word does not come home to him; for he is afraid that the Word should reprove, and affright him. He desires carnal Ease, and a false Peace; but never enquires, *What shall I do to be saved?*

259. When *Satan* has raised a Storm, in the Soul, by the Wind of Temptation; you must not go about to lay it, by your own Strength; but go to *Jesus Christ*, and awake him, by Prayer; that he may give the Word of Command; *Peace, be still*; and then there shall be a Calm in the Soul. In such a Season, gracious Souls, must say; *Lord, save us*; but they should not say, in Unbelief, as the frightened Disciples did, *We perish*.

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## T.

260. **T**EARS, for Sin, if they could swell to an Ocean, will not wash away the Guilt and Stain of Sin: Nothing but the Blood of *Jesus Christ* will do that. *Eph. i. 7. We have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace.* And by the Blood of *Christ*, we must understand his Righteousness, as our Surety; or the active and passive Obedience of our Lord *Jesus Christ*; or all that he did and suffer'd, in our Room and Stead; or every thing that made up the  
justify-



justifying Righteousness of *Christ* : That's intended by the *Blood of Christ*.

261. Believers are said to be *the Temples of the Holy Ghost* ; he dwells, and works in them, as the Spirit of Grace, and of Supplication ; and as the Spirit of Holiness, and of Adoption ; to perfect his Work of Holiness, and to witness with their Spirit, that they are the Children of God : He that has been the Author of Grace, can best discover it to the Receiver.

262. Among the many Hearers of the Gospel, there are some, who are taught of the Lord savingly ; according to God's Covenant-Promise. *They shall be all taught of the Lord*. And our Saviour has told us who they are ; even those only, that come to, or believe on the Lord *Jesus Christ*.

263. Every Man has received some Talent, or other, from God, to be employ'd for the Honour of God ; and the Kingdom of *Christ* ; and for the Service of their Generation : therefore, the Receiver, who is a Steward, and must give Account to the common Lord of all, must not lay it up in a Napkin ; nor bury it in the Earth : for such are in Danger to be dealt with as wicked and slothful Servants.

264. Truth and Holiness are always most beautiful in their own native Dress, without any Art, or human Inventions : But Sin, when

when it is stripp'd of its Coverings, is the most deformed Thing in the World.

265. Contentious Persons create their own Troubles : for, the Troublers of others, have little Peace in themselves.

266. An humble *Christian* will take up with, and believe the Truths of God, as He has laid them down ; and not pretend to teach God what, nor how to speak.

267. Some hold, that *Jesus Christ* came into the World, a Prophet to teach ; and to be an Example of Faith, Obedience, and Holiness ; and of Patience, and Submission to the Will of God : but not as our great High-Priest, to bear our Sins. They acknowledge, that he suffered for our Good ; but not in our Room and Stead. But this Notion is directly contrary to the Scriptures both of the Old and New Testament. *Dan. ix. 26. Messiah shall be cut off ; but not for himself. 2 Cor. v. 21. He hath made him Sin for us, who knew no Sin, that we might be made the Righteousness of God in him. 1 Pet. iii. 18. Christ also hath once suffered for Sins, the Just for the Unjust, that he might bring us to God.*

268. Where much Knowledge is not attended with Goodness ; there the Truth is held in Unrighteousness.

269. Pro-

269. **P**rofessors, that live a vain, or sinful Life; do more Mischief to the *Christian* Religion, than open Persecutors.

270. The Gospel-Church is, in Scripture, called a *Vineyard*: because its Members are Plants of Righteousness, of God's own Right Hand's planting; and they, as it is said of the Apostles, are *ordained to go and bring forth Fruit*: not of Nature, but of Grace: *Fruits of Righteousness; Fruits meet for Repentance*; that is, for the Proof of it; and Fruits of Faith; in Love and good Works; to the Praise and Glory of God.

271. A vain Professor can never have Religion much at Heart; for he is not under the Reign of Grace, but of Sin; tho' he may contend for Notions, he is a Stranger to the Power of Godliness.

272. *Christians* should closely study, that they may know more of the unfathomable Love of *Christ*. *And to know the Love of Christ, which passeth Knowledge*. We should endeavour to know that more, in its blessed Fruits and Effects, which cannot be measured in itself; and to know that experimentally, which shall never be fully comprehended.

273. Never

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273. **N**EVER spread the Weaknesses and Failings of others, till you have done four Things;

1. Enquire; What have I done?
2. Ask, What do others say of me?
3. Get certain Information of the Truth of the Report.
4. Tell it, with Meekness and Love, to the Person concerned.

274. When we are exhorted *to work out our own Salvation*; it is intended of a careful Use of God's appointed Means, in order to obtain the End: For it supposes, that God himself is both the Author and Finisher of Soul-Salvation: and, tho' God works in us, *both to will, and to do*; yet he works all in the Use of his own Appointments: and ~~the~~ all is of his own sovereign Pleasure; yet ~~he~~ leaves Men something to do, in order to their Salvation: It is their Duty to search the Scriptures; and compare their Hearts and Lives with it: And it is their Duty and Interest, to hear the Word with Humility, and Care, and Seriousness; for *Faith comes by Hearing*. And they should reform their Lives; and turn from Sin to God; and set up the important, and most  
pro-

profitable Work of Prayer. This is the Way to work out our Salvation; to attend, in Humility, and Sincerity, on God's appointed Means of Salvation. But all this supposes, that such, as would obtain Salvation, must apply to the Lord *Jesus Christ*; and submit to his Righteousness, and look for all necessary Grace out of his Fulness. *Of his Fulness have we all received, and Grace for Grace.* John i. 16.

275. The Salvation of the Soul was begun in God's eternal Purpose; before the World began: This Purpose breaks up in Time, in the great and necessary Work of Regeneration; or the Spirit's bringing the Soul from spiritual Death, to spiritual Life: and it is carried on, by the same Almighty Hand of Grace, in Reformation, or ceasing to do Evil; and in Repentance, and Conversion; or turning from Sin to God; and to receive, and rest upon the Lord *Jesus Christ* for Pardon, and Holiness; and to be kept by his mighty Power, thro' Faith and Holiness, to eternal Salvation.

276. Those Professors, that live wickedly, are the greatest Enemies, that *Jesus Christ*, and the *Christian* Religion have in the World: They are Enemies of the Cross of *Christ*: And their End is like to be Destruction from the Presence of the Lord, and from the Glory of his Power.

277. Some



277. Some hold, that fallen Man has a Will and Power, to do that which is good and spiritual; and they infer it from God's Commands; and argue, that, because God requires it of Man; therefore, they have Power to do what God requires: But that will not follow; for it is an unjust Way of arguing. I shall instance in that Command, *Ezek. xviii. 31. Make you a new Heart, and a new Spirit.*

This Command does not imply a Power in Man, to renew his own Soul; and change his own Heart: this is the Lord's Doing; and never was in the Power of Men, nor Angels: Therefore, the Design of this, and such like Precepts is, to convince proud Man [after all his high Thoughts] of his utter Inability to renew his own Soul; any more than *Lazarus* could raise himself out of the Grave; and, to carry the Soul out to God by Prayer; that he would work this great and necessary Change upon the Soul: Therefore, it is to be observed, that God has put the same Mercy into a free Promise. *Ezek. xxxvi. 26. A new Heart also will I give you, and a new Spirit will I put within you; and I will take away the stony Heart out of your Flesh, and I will give you an Heart of Flesh.* This is to encourage sensible Sinners to ask this Mercy of God, who alone can renew the Soul.

278. He

278. He that attempts to increase his worldly Substance, by Flattery, and Prevarication, or any other unjust Way; shall either miss his Design; or shall never enjoy it with a Blessing: And, *Riches gotten by Vanity shall be diminished.*

279. There are some, that pretend to despise this World; and to keep it under their Feet: there may be such happy Souls; who have their Affections set on Things above, where *Jesus Christ* sitteth, at the Right Hand of God: But commonly, this is the Language of some, that have never been try'd with much of the World.

280. Humility, Understanding, Faith, Love, Holiness, and Sincerity, are necessary Qualifications for divine Worship.

281. A passionate Man is like a City without Walls, and without Watch.

282. The Things of this World do not make us, when they come; neither do they mend us, while we have them; nor undo us, when we lose them.

283. Nothing is so vile, base, and contemptible, as a wicked Man; he is a Fool in his Choice and Practice; he is a Slave to his Lusts; he is a Prisoner and Captive in Chains; and has no Desire to be set free.

284. Will, without Reason, is the Motion of a blind Man; Will against Reason, is the Motion of a Mad-Man.

285. No-

285. Nothing is possible to be done so secretly; but that two substantial Witnesses will be present; that is, God, and a Man's own Conscience.

286. None can tell what Wickedness that Man would not commit; who dares to sin presumptuously.

287. We always have our own Will, when we are resign'd to God's Will.

288. When you speak wicked Words; don't charge it upon others Provocation; but upon your own evil Hearts, and corrupt Passions.

289. Wandering Thoughts, in Time of Duty, are a great Trouble and Burden to the People of God; and they watch, and pray against them, as *David* did; *Psalms lxxxvi. 11. Unite my Heart, to fear thy Name.* But, this is a good Sign of Sincerity, to be grieved for the first rising of Sin, even the Thoughts of the Heart; tho' they are known to none but God and themselves. And it is a good Sign, that Sin does not reign in the Heart: because it is not consented to; Sin is not loved, and allowed of; but hated, and loathed: for, every gracious Soul can say, as *David* did; *I hate every false Way.* But, no Person, in a natural State, can truly speak thus: for, they delight in Iniquity; and not in the holy Law of God.

290. When

290. When a real Change is wrought upon the Minds and Wills of Men, in order to their Conversion, and Salvation; it is not effected by any Powers of our own, but by the special Operations of the Spirit of Grace and Holiness; and therefore, all the Glory of Salvation must be given to God, and to his free Grace.

291. In the renewing of Souls, God effectually determines our Wills, to chuse God for our God; and *Jesus Christ* for our Lord and Saviour; and the Word of God for our Rule of Life: for God does not leave it to Man to determine.

292. Man, in his fallen State, has not equal Liberty of Will, freely to chuse that which is good, and to refuse that which is evil; for the Will of Man, in his fallen State, is to Sin and not to Holiness: The Will of Man must be renewed; and then, and not before, he wills his own Salvation in God's Way; and then his Will is to Holiness, and not to Sin.

293. Man, in his fallen State, has his Powers, and Reasonings, and Willingness about natural Things; but there is Need of renewing Grace, and supernatural Helps, in order to will about spiritual Things. *The carnal Mind is Enmity against God: it is not subject to the Law of God, neither indeed can be.*

294. Delight in the Word of God arises ;

1. From the new Nature, which God works in some, by the Power of his Spirit, and the Means of his Word. *James i. 18.* And being born again, or from above, and made new Creatures, the Word of God is their spiritual Food. *Matt. iv. 4.*

2. Delight in the Word of God arises from the Soul's Agreement with it ; it forbids, and condemns Sin ; and requires Holiness of Heart, and Life ; and renewed Souls like it the better. *Psal. cxix. 140. Thy Law is very pure : therefore doth thy Servant love it.* And the Word of God calls Men to live by the Faith of the Son of God ; and that's the Desire, and Care of all that have the Grace of God in Truth.

3. Delight in the Word of God arises from hence ; because all their Portion is in it. *Psal. cxix. 111. Thy Testimonies have I chosen, as an Heritage for ever ; for they are the Rejoicing of my Heart.* The Word of God itself, is not all the Portion of the People of God : but it is a Declaration of it : it is the Writings of their Estate : but God in *Christ* is their Portion. *The Lord is my Portion, saith my Soul.* And the Covenant of Grace is their Portion.

4. Delight in the Word of God arises from its Fulness to answer every Condition : when Relations, and Friends, and the World fail ;



fail; *the Word of the Lord abideth for ever*; it is Light and Strength; Food and Comfort to upright Souls.

5. Delight in the Word of God is shewn, in making it the Rule of Faith, Worship and Practice: Such are concern'd to do, as well as to know, the Will of God: they hate Sin, because the Word of God forbids it; and they chuse, and love their Duty; because the Word of God commands it.

295. Love to, and Delight in the Word of God, shews itself; in frequent and delightful Meditation upon it.

*Psal. cxix. 97. O how love I thy Law! it is my Meditation all the Day.*

Thus I have endeavour'd to revive many of the Truths, which you have heard from me; and, as these are the Doctrines, which you know I have lived by; so now I solemnly declare, I am ready to die in the Faith of them. And I heartily pray, that you may live, and die in the Faith of the same Doctrines. And I pray God to direct you, in your Choice of a Pastor, to go before you, who may feed you with Knowledge and Understanding; one, that is found in the Faith; and of a peaceable Disposition; and holy in Conversation; who shall be able to say, that which ye have seen in me do; and be ye Followers of me; even as I am  
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of *Christ*. And I pray God, that you may all live in Love and Peace; and that the God of Love and Peace may be with you, *Amen*.

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